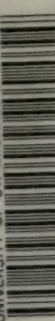


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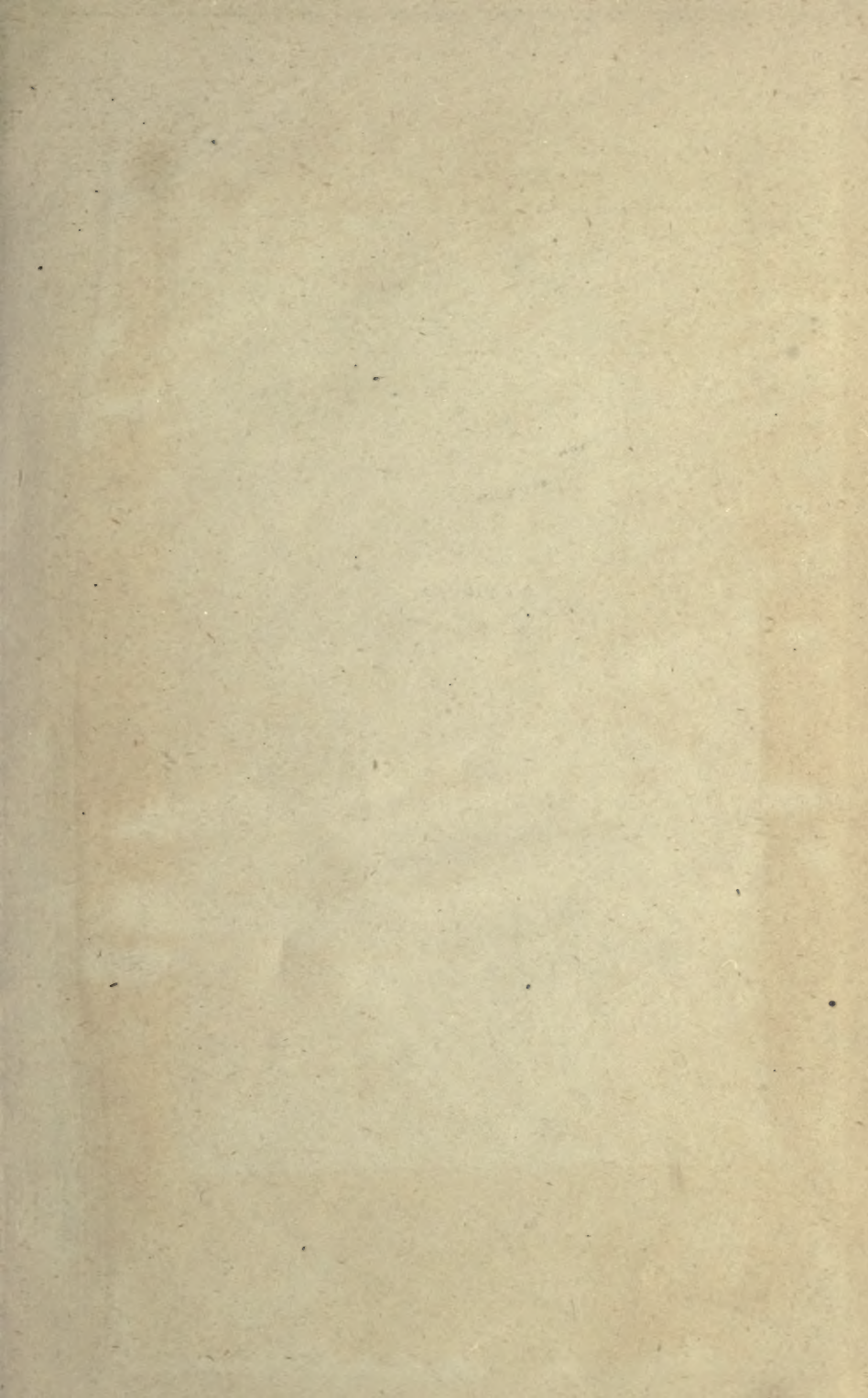
REVELATIONS OF THE WAR




T. T. SHIELDS

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T. T. SHIELDS

REVELATIONS OF THE WAR

EIGHT SERMONS

BY

T. T. SHIELDS

Preached on successive Sunday Evenings,
January 17th to March 7th, 1915, in Jarvis Street
Baptist Church, Toronto, Canada.

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FOREWORD.

Of the events of Israel's journey from Egypt to the Promised Land, the pen of Inspiration says, "Now all these things happened unto them for types: and they are written for our admonition upon whom the ends of the ages are come." Truth is revealed, therefore, not only in the inspired record of Israel's history, but also in the providential ordering of the events recorded. The Spirit of God superintended the making of history, as well as the writing of it. And He who is the sum of all divine revelations of truth joined Prophecy and History in an indissoluble alliance for the revelation, confirmation, and defense of the truth, when He said, "From henceforth I tell you before it come to pass, that when it is come to pass, ye may believe that I am."

It follows, therefore, that the genuineness of the Christian Revelation is to be tested and proved, not in the realm of abstract reason, but in the crucible of experience. Prophecy is not designed to forestall the future, to gratify curiosity, and make one wise beyond his fellows: but is given as a ground for faith to stand on during the experience of its fulfilment. Prophecy proves its divine authorship as it passes into history; and history, when read in the light of inspiration, unfailingly

ministers confirmation to faith. Thus the obedient soul, by the door of practice, enters joyously and with unveiled face into the deepest mysteries of grace, while the carnal mind wearies itself to find the door.

The foregoing is written in the hope of leading the reader to the author's viewpoint. "It is time for thee, Lord, to work: for they have made void Thy law." The principles of the Gospel are being proved by experiences of blood; and through our tears we are coming to see the truth more clearly.

It is not expected that these sermons will obtain a very wide circulation. They are published chiefly for the profit of those who heard them delivered, many of whom have repeatedly requested that they be printed to afford them an opportunity of further meditation upon the doctrines here set forth. And in this connection, the author would express his gratification that so many of these requests have come from the young people of his congregation, showing that the rising generation is not without a taste for what he, at least, believes to be "sound doctrine."

It will be seen that these addresses can lay no claim to literary excellence. They are the average, and often hurried, work of an average busy pastor, and they are printed without rewriting, but just as they were delivered. If their publication should serve, as it has been said their delivery served, to strengthen the faith of the children of God, and to steady the minds of some who may be perplexed by the seeming confusion of these tragic days, the author will ascribe the praise to Him Whom he has sought through these sermons to honor.

T. T. SHIELDS.

Jarvis Street Baptist Church,
Toronto, Canada,

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"God is at hand, and the Most High rules in the children of men. . . . The same light which lets you see sin and transgression, will let you see the covenant of God, which blots out your sin and transgression, which gives victory and dominion over it, and brings into covenant with God. For looking down at sin and corruption and distraction, ye are swallowed up in it; but looking at the light, which discovers them, ye will see over them."

GEORGE FOX, to *Lady Claypole*.

I.

THE WAR AND HUMAN NATURE.

"For to be carnally minded is death; but to be spiritually minded is life and peace.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Romans 8: 6, 7.

Before the war it was popularly believed that the human nature of to-day was superior to the human nature of ancient times, whose licentious, predatory, and bloody, exploits, so wofully exemplified the word of Scripture, "Sin hath reigned unto death." It was generally supposed that in the development of human society, by the progress of knowledge, the spread of education, the enlightenment of travel, the contact of commerce, and by all the other refinements of civilization—in which some would include the influence of religion—it was supposed that by these means human nature had been shorn of some of its grosser characteristics. And in consonance with this view it was held by many, that the blood-written history of the past could never be repeated; that, alike, the intelligence and the conscience of civilization would, in the future, forbid war on any large scale. And I readily admit, that this view, although I was never able to agree with it, did some honor to those who entertained it: notwithstanding, I think it must be said, that it is a sentiment more creditable to the emotions than to the intellect.

This complimentary estimate of average human nature was in disagreement with the theology of a past generation;

and that in itself was supposed to be a sign of further progress. Theology used to talk of "natural depravity" of varying degrees, with a very general tendency to believe that it was "total."

It will be admitted by all that the subject before us is one of great importance to Christian theology; and to Christian knowledge and experience in general. The nature and scope of salvation can never be appreciated while the moral condition from which it is designed to deliver is misapprehended. And human nature must express itself in a large way before any general conclusion can be drawn. To many minds the deductions of criminologists, for instance, will be regarded as inconclusive evidence of general depravity. They deal with those of an abnormal moral state; and no one will question that men can be found who seem to be utterly depraved. But that proves nothing with respect to the moral natures of normal men and women, except that some people are very much worse than others.

But what has the Scripture to say on this subject? And where may we see the truth of its teaching proved in human experience?

Our text tells us that human nature is essentially a lawless thing, that it is a law unto itself; that in its very warp and woof it is enmity against God and His law. It is implied that its affections, and desires, and ambitions, are all contrary to every law of righteousness: "It is not subject to the law of God, neither indeed can be." And this principle of moral Kaiserism, which inheres in every human soul, leads to suicide: in its mad insistence upon its own sovereignty, it attempts the impossible, it runs upon the thick bosses of the bucklers of the Almighty: "To be carnally minded is death, . . . because the carnal mind is enmity against God."

And here I must remind you that the spirit of lawlessness resident in human nature is under divine restraint; but that

a time shall come when that restraint shall be withdrawn; and then this lawlessness shall be revealed—shall become incarnated in a human personality: as righteousness was incarnate in Christ, so evil shall be incarnate in Antichrist. But, even now, wherever that divine restraint, exercised through the direct and indirect influences of a spiritual religion, is providentially permitted to be lessened, the inherent lawlessness of human nature is correspondingly manifested.

And there is still another principle enunciated in Scripture, and which is necessary to the understanding of our subject, which we must consider. The Apostle Paul teaches that the events of Israel's history were providentially ordered with the design of teaching succeeding ages: "These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." The principle involved in that Scripture is, that all history is an object lesson set before the world by the Supreme Teacher. And I am convinced that whoever will look deeply into the events of the day will find a most illuminating commentary on the truths which are written in this Book. We have in the present war, on a stupendous scale, a clinic in unregeneracy.

What answer do your newspapers, so full of stories of destruction and death, make to the assumption that human nature has changed for the better? What confirmation of the melancholy truth of the text is afforded by the bloody fields of Flanders, of Poland, Galicia, and Serbia?

I. Let us see WHAT CIVILIZATION HAS DONE FOR HUMAN NATURE.

It would be considered scarcely a fair test to submit this text for proof to some phase of Central African or South Sea Island life. The veriest sceptic would acknowledge that when read by the light of cannibal fires it seems to be true; and he would insist that it be tried by those human qualities which are exhibited in the life of civilized communities. And he

would be right. To know what human nature really is, you must study it in the man who thinks he has made the best of himself. And I do not know where in all the world we can find a man more perfectly satisfied with himself than the German. In this respect I do not think he can be excelled even by the inhabitants of that Isle of Modesty and Humble Opinion geographically known as England! A land, I must confess, which I am not over-much ashamed to own as my birthplace. And a land, let me add, of which I was never less ashamed, than now. Let us study this German paragon who is so superlatively pleased with himself as to desire to make the rest of humankind over into his own image and after his own likeness.

German civilization is an expression of a national conception of how all human powers, and all the potentialities of human society, can most effectively be developed, and trained, and disciplined, and organized, so as to command the world's resources for the state's fullest advantage. And what has that civilization done for human nature? Is it still "enmity against God"? Is it still unsubject to His law? The law of God is an expression of His character, a rescript of His nature. And the law of God stands for truth, and righteousness, and justice, and honor. But what is the relation of that human nature, which German civilization has improved to the utmost, to these great moral principles involved in the law of God? Let the broken-hearted women whom the German sword has widowed, and the multitude of children whom the sword of "civilization" has orphaned, answer! Aye, the cries of seven million homeless and starving Belgians; the groans of other millions whom war has wounded and bereaved; the noise of shovels which cover with the kindly earth the scores of thousands slain; the sobbing of the ocean-wave reluctantly compelled to orphan the children of those that go down to the sea in ships; the thunder of the thousand guns; if all these harrowing sounds could be articulated, the voice of war on land and sea, and in

the very air of heaven would cry, "To be carnally minded is death. . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

II. I think the argument will gain in force if we subject this civilization to a simple analysis, and consider **THE EFFECT OF SOME OF ITS ELEMENTS UPON HUMAN NATURE.**

No one outside of Germany will contend that *the German science of government* is promotive of human weal. But what if we judge it by their own appraisement? Since Germany would impose it upon the rest of the world it must be good in her eyes. And is human nature changed by political systems? Can you make a city holy by acts of Parliament, or Imperial decrees? Can you make human nature fit to walk the streets of gold by any sort of political reform? Will you blame the Kaiser for the war? or lay it at the door of the principle of autocracy? You must go deeper than that. When Germany comes to herself she must confess to having exemplified this common human bias toward evil, "All we like sheep have gone astray; we have turned every one to his own way." No human law has ever made the carnal mind subject to the law of God.

But consider the effect of *education* upon human nature. I suppose it would generally be conceded that no nation in the world has surpassed Germany in her educational zeal. As an illustration of the thoroughness of her system, I may tell you that in the year 1901, of more than a quarter of a million recruits, only 131, or less than one-half of one per cent., were found to be illiterate. Nor is this all. No nation has given more attention to higher education than Germany. She has more than twenty universities, and in these, during the winter of 1907-8, there was an army of nearly forty-seven thousand students. In Germany the schoolmaster has been given the fullest possible opportunity to show what improvement he can make in human nature. If the most thorough cultivation of the intellect, and subsequent devotion to intellectual pursuits

could make men righteous, Germany must have been a paradise.

The notorious Bernhardi says that Germany, having "won a position in the great community of civilized nations which none else could fill," is therefore fitted "for the leadership in the intellectual world." But with all her superior mentality she had not the moral discernment to distinguish between right and wrong; or, discerning, lacked the will to refuse the wrong. And when this "leader in the intellectual world" had passed by, truth was stricken the world around; righteousness was exiled; justice, weaponless, lay blind and bleeding on the field; and honor, like Tamar, in token of the shame of her violation, with ashes on her head, and garments rent, lays her hand upon her head and goes on crying! Not from the pulpits of Christendom only; but from the battlefields of Europe, and the chancellories of the world, this truth is proclaimed, "The carnal mind is enmity against God, and against truth, and righteousness, and justice, and honor."

And, still regarding the service of the intellect to human nature, consider its special ministry *in the direction of science*. Both in scientific discovery and application, certainly in the latter, Germany has led the world. Perhaps nowhere in the world is technical education so general and advanced as there. No country has done more than Germany to increase man's dominion over Nature, and to put her resources at his command. But to what use has she put the power thus acquired? She has used it to wound rather than to heal; to impoverish rather than to enrich; to destroy rather than to build; to kill rather than to make alive. I hope the report was untrue, but when one hears of the suggestion to reinforce German bullets with German cholera cultures, he cannot but feel that no greater prostitution of knowledge and human skill can be imagined; and one seems to hear a grieved, reproving Voice exclaiming, "Long ago I told you, 'Out of the heart proceed

evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : these are the things which defile a man.' ”

But is not *religion* an element in modern civilization? Did not Germany give us Luther and the Reformation? Surely religion can change human nature? No, even religion may fail. When religion degenerates into a mere philosophy; when it rejects a divine revelation, and substitutes the pride of intellect for the humble and the contrite heart, it loses the power to make men new. One is scarcely surprised to learn that the educational and religious leaders in Germany have been foremost in influencing the people in support of the war, themselves the awful illustrations of this truth, “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

But what of *human nature on the other side of this conflict*? What of the human nature of the Allies? If a burglar breaks into a gambler's house and the gambler bravely defends his hearth, he is not thereby made an honest man. Or if one should intervene to save a woman from a ruffian's assault, though the act may display heroic qualities, it does not furnish a certificate of a clean heart. And Russia, and Serbia, and France, and Belgium, are fighting for their lives against a giant outlaw, and they are all fighting bravely. And Britain is fighting in defence of the weak, it is true; but she is fighting also for the conservation of the strength of the mighty. And her motives are not to be impugned in either case. But that does not disprove the text. Germany provides an extreme example which requires no special moral discernment to see. But British human nature unrestrained can display fearful depths of depravity, too. None of us dream what evil is within; and we are like Hazael, who, when told of the horrible atrocities of which he would be guilty, replied, “But what, is thy servant a dog, that he should do this great thing?” But we shall be wiser, if, in view of the prophecy of the human betrayal of

the Incarnation of honor, and justice, and righteousness, and truth, we humbly ask, "Lord, is it I?"

All this I have said for the sole purpose of proving that there can be no heaven for unchanged human nature; and that no one can be a citizen of the New Jerusalem who is only civilized, and educated, and religious. Salvation consists in a personal experience of the regenerating grace of the Spirit of God: "Ye must be born again." And no human power can accomplish that change.

"Lo! the incarnate God, ascended,
Pleads the merit of His blood;
Venture on Him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good."

"Yonder stars are rising. Have you ever noticed their order, heard their ancient names, thought of what they were, as teachers, 'lecturers,' in that large public hall of the night, to the wisest men of old? Have you ever thought of the direct promise to you yourselves, that you may be like them if you will? 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.' They that be **WISE**. Don't think that means knowing how big the moon is. It means knowing what you ought to do, as man or woman; what your duty to your father is, to your child, to your neighbour, to nations your neighbours."

RUSKIN.

II.

"CULTURE" AND EVOLUTION

"So God created man in His own image, in the image of God created He him; male and female created He them."—Gen. 1:27.

"And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5.

"When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Romans 1:21-23.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.

"He that is unrighteous, let him do unrighteousness yet more: and he that is filthy, let him be made filthy yet more: and he that is righteous, let him do righteousness yet more: and he that is holy, let him be made holy yet more."—Rev. 22:11.

I am to speak to you this evening on "Culture" and Evolution, that we may consider how the theory of evolution is affected by the war.

And I must begin with an apology for speaking upon such a subject at all. The pulpit should concern itself with spiritual matters: its special science is theology, which is the word about God. But it is impossible that this chief of all sciences should be unaffected by the general progress of human knowledge; for truth never contradicts itself, but is in perfect agreement in all realms. Moreover, the language of science, used in a highly technical sense by experts to-day, becomes the common

street-talk of to-morrow; and men adopt new phrases, as some people affect a grand style in dress by the secret purchase of second-hand costumes of distinction: in the one case with no knowledge of the figure the garment was first made to fit, and in the other, with only the vaguest apprehension of the idea these borrowed phrases were originally coined to express.

I am thus forced to set before you some definitions; and I must try to cast them in as simple, popular, and untechnical, a mold as possible. For what if we were confined to Herbert Spencer's definition of evolution? He says: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation"! But here is another and simpler definition: "The physical world and all things in it, whether living or not living, have originated by a process of evolution, due to the continuous operation of purely physical causes, out of a primitive relatively formless matter." That is to say, the evolutionary theory assumes that the physical universe has become what it now is, not by successive creative acts of God, such as Genesis describes, but by purely mechanical processes, in which the original formless matter, by its own inherent energy, is cast into new and ever-varying forms. Thus man is the highest form of animate development, and is supposed to have mounted by innumerable transmutations, from protoplasm, through tadpole, up to his present form divine.

If this evolutionary principle be a universal law, it follows that it extends beyond the boundaries of the physical realm. It must account for the human mind, as well as for the body, and it must explain the moral consciousness of men also.

Hence, there is a science of social evolution, which undertakes to account for human society, for national character, and for the history of the world. In this wide sense, evolution is

conceived of as “one universal process swaying alike the physical and the moral world.” Thus it comes to pass that many present-day writers speak of the course of human history as though it were a stream, all of whose tributaries had their rise in some common prehistoric condition of human savagery. This, of course, involves the assumption that all the moral attributes of human nature are products of a stage of evolutionary progress upward.

I am aware that this hypothesis has gained a somewhat general acceptance, so that by many it is regarded as an established law; while to others, who no longer consciously hold it as a theory, it is like Abel in only one respect, that, being dead, it yet speaketh; and thus it influences their thinking more than they are aware. But fifty-five years is a short time in which to test the truth of a theory which presumes to account for the universal order of things as they are; and it is for only that length of time, since the publication of Darwin’s “Origin of Species”, that the theory has been received with any general favor.

Is it not perfectly plain, however, that this view of the physical and moral worlds is opposed to the verses of Scripture I have read? I know, of course, that many minds have ingeniously devised not a few theories by which the Bible might be interpreted to harmonize with the principle of physical and moral evolution. But all such attempts have been an absolute failure. I have long since given it up. It is now perfectly clear to me that the Bible and the evolutionary hypothesis cannot both be true. It seems to me impossible that any logical mind can come to any other conclusion. If evolution could be established, for me, the Bible would be forever discredited. All attempts at harmonization have resulted only in the emasculation of Scripture in general; the rejection of much of Genesis; the torturing of the whole Pentateuch; the weakening of the Bible’s authority; and the dishonoring of its Subject, the glorious Son of God.

I hope to show that the proof or disproof of the theory of evolution, as of the Bible, will be found in the moral rather than in the physical realm. Geology's guesses at such vast periods of time as are almost unimaginable, are beyond our poor powers to prove or to deny. If you would gain a reputation as a prophet, you must be sure to date the time for the fulfilment of your prophecies a few thousand years hence: then you will be sure that no one will be able to remind you of your presumption. The interesting speculations of biology as to the probable reason for the resemblances between adult life in the lower orders of nature, and embryonic life in the higher, lead at most but to the borders of probability; and we may none of us hope to live to such an age as would enable us to travel far enough along that road of observation to arrive at absolute certainty. But in the moral realm there is hope of finding immediate certainty as to whether the Bible or evolution is worthy of further credence.

And this leads me to the necessity of framing another definition. What is meant by "Culture"? Everybody knows the meaning of such words as agriculture, the cultivation of the field; and floriculture, the cultivation of flowers; and horticulture, the cultivation of the garden.

There are few more interesting occupations than that of the study of words. They are often the expression of moral sentiments; and so important are they that by our words we are to be justified or condemned at the last day. A word which is popularly received and employed, represents an idea which is agreeable to the popular mind. Until the last century the word "culture" was not in general use by English writers, but was used only with a strong consciousness of the metaphor involved: that is, the idea of tilling and preparing the earth for crops, and developing to the full its potentialities. But for the last fifty years it has come to mean more than that. Mathew Arnold defined culture as "the acquainting of ourselves with the best that has been known and said in the world,

and thus with the history of the human spirit.” Sir Edward Burnett Tylor says: “Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.” Another authority defines the word as now “applied to the improvement of the whole man, bodily, mentally and spiritually, although bodily training is not prominent unless specially mentioned; the moral and the spiritual are jealously included. . . . Culture in its broadest sense may be called the highest phase of civilization.” Thus culture stands for the “educing or drawing forth of all that is potentially in man, the training of all the energies and capacities of his being to the highest pitch, and directing them to their true ends.”

You will see, therefore, that this word is a word of true moral dignity, a word which consorts on terms of equality with such verbal aristocrats as *refinement, civilization, the humanities, benevolence*, and other words of high moral lineage and association. The word *cult*, which stands for homage and worship, is a near relative. “Culture,” therefore, is a word which is representative of the highest human product, physical and moral, of the supposed evolutionary process.

So much for our English word of Latin origin “culture.”

But what relation does that bear to the German word spelled “Kultur”? I do not claim to be able to speak with authority on matters involving exact German scholarship; but I think you will find that the view I now present to you will be accorded only the fullest confirmation upon inquiry at the most authoritative sources.

You will, of course, recognize at once, that in their etymological significance the English and German words are akin. And in the sense in which it was used originally in German speech, the word “kultur” was synonymous with our English word “culture.” As at present used, however, in German

thought the word "kultur" is as nearly as possible equivalent to our now much-used English word "efficiency." Its present inferior utilitarian meaning of efficiency is due to the importation into it of that concept which is the German idea of the acme of human development as represented by German civilization.

So that the word "kultur" itself is an example of the working, even in human speech, of a law of deterioration. In its present use it is shorn of all its finer attributes, and reduced to a mechanical, inexorable, bringer-of-things to pass.

Can you imagine a piece of land of perhaps a few thousand acres' extent? Through it there winds about a pure river. On either side there stretch away rich undulating lands, where cattle graze in green and luscious pastures, or reapers work amid the golden grain. In one direction there is a building of chaste but simple design,—a college, rich in its traditions of unselfish devotion to the cause of learning, and hallowed by its association with illustrious alumni who have brought blessing to the world. Hard by, are gardens laid out in perfect taste, abloom with rarest blossoms, enriching with their beauty and their fragrance all who dwell about them. And over there, a modest dwelling stands with grass and flowers around it. Before the door a mother sits and sews and sings; while little children romp about and fill the air with merry laughter. Yonder on the highest point of land, there stands a church, the symbol of the life it represents; the architectural embodiment of physical strength, of intellectual achievement, of moral symmetry, and spiritual beauty: and over all, the mantle of a living vine which drinks in rain and dew of heaven, and lives by heaven's sunshine.

Can you hold that picture in your mind? That is "Culture."

But now, behold a transformation! The gently undulating fields are reduced to a common level. Where honey-

suckled hedges grew, high walls surround the former scene of beauty. Within, great buildings of the most forbidding, prison-style of architecture are erected. Where once the garden bloomed, huge iron cranes are working; and where the children played, grimy men are laboring; and where the music of the children's laughter rang, clanging machines and ponderous, thundering hammers fill the air with the most blatant discords. The college is now only a chemical laboratory. The church with its heavenward-pointing tower is displaced by a hideous chimney, through which great blast-furnaces pour their *essen-tial*, sulphurous fumes, to blacken and blight the land by day, and light the countryside by night as with the lurid flames of hell!

That is what Germany calls “Kultur”!

The now notorious Bernhardi always assumes the correctness of the supposed universal law of the survival of the fittest. But agreement with that brutal doctrine is not confined to Germany. It is a theory which is most acceptable to those who believe themselves to be included in the category of “the fittest.” It is a merciless principle which determines the ruthless course of many commercial organizations known as “trusts.” And all sorts of iniquities have been justified by the specious plea that it is only the operation of the universal law of the survival of the fittest. If some must starve; if others are crowded to the wall; if men and corporations rise on stepping stones of their dead competitors to higher things, no one is to blame: it is due to the operation of inexorable law, the fittest survive!

No more immoral doctrine was ever promulgated. If it were true, the Originator of that mighty impulse, the Author, the First Great Cause—the name by which the Initiator of the evolutionary potential is called is unimportant—the Creator who first set that law in motion must have been an almighty devil! And yet men have delighted in it; preachers have

preached it from their pulpits; and for fifty years it has been a moral blight on human thought. But now we see its operation on a large scale. Prussian militarism is the ripe fruit of the brutal doctrine of the survival of the fittest. If you ask me whether the war does not prove its truth, I reply, "When the war is over the world will see whether mere brute force is fittest to survive; or whether it be true that even the sparrows have an omnipotent Guardian who chooses the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are."

In the meantime whatever may be said of evolution as a physical law, the doctrine is utterly disproved as a principle of operation in the moral realm. There "Culture" becomes "Kultur"! History repeats itself, and Nebuchadnezzar descends from his throne to the level of the beasts, until his hairs are as eagles' feathers, and his nails as birds' claws. I will not recite the horrors of the war; but ask you only to consider whether Germany's open violation and repudiation of every principle of morality shows one step of moral progress since this moral turpitude was anciently declared to obtain, "And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually."

Dr. F. W. Gunsaulus, of Chicago, in Plymouth Church, Brooklyn, the pulpit of Dr. Newell Dwight Hillis,—who was, and for aught I know is still, an avowed evolutionist,—preaching on "The Roots of the War," spoke of the theory of the survival of the fittest and of evolution in general, which he said had played an important part in causing the war. Dr. Gunsaulus said:

"Unconsciously, while we thought we were advancing into the realms of eternal peace, we were carrying with us the lower forms of life. We were carried away by the phraseology and

the deepness of thought of evolution. We thought of war as something belonging to the past, as belonging to a lower form of life which we had left behind us.

“Man, in his primitive state, argued with the club, killed his men and was a hero. The belief in this method of settling differences resulted in war. Then man’s march of progress began, and it went on and on until he reached the stage that he believed that he could never retrogress. He was proud of himself; he could play and paint and mold and write; he began to think that war was a relic of the past. But all too soon his illusion was broken.

“Women and motherhood are factors which soften and strengthen the life processes. Man came to realize that woman had her place in the world. Woman was the cause of all knightly deeds. Jesus found that the world had been over-masculine, and He balanced it. To the mannish world He added the feminine characteristics of faith, hope, sympathy, patience, and love. Finally, we thought war belonged to the past, when the flash of a pistol showed that we really had not progressed; and the wreckage now lies over the blood-soaked fields of Europe.

“Men have lost confidence in the theory of evolution since the war began. Now men are turning back from their illusion to the real religion, to the real God. All over Europe men were interested in a god without moral fineness, not as good as Jesus. Beliefs changed from this God to the scientific god furnished by ‘unphilosophic philosophers.’ The nations of Europe have thought of a god as a tribal god, owned by one nation, a competitive god. This is one of the causes of the war.

“This quarter of a century has been the most impatient in all history, and this impatience has led to the deification of militant virtue and efficiency. This, in turn, has brought a war, the like of which Europe has never seen before.

"The weakness of the modern world is that it provides no substitute for the apparent heroism which made the heroes of the days of chivalry. Man's soul longs for strife, but the strife it must be given is one which does not bring with it garments of blood and rows of corpses. We must produce a battle which will take all the work of mind and body. The arts and sciences are stagnated, our progress made us believe that this could never be; yet the powers of darkness have triumphed. The grand vision was within reach, but it has been lost again."

We may well earnestly pray that Dr. Gunsaulus' prediction that men will now return to the true God may be fulfilled. For the fact is, my brother, left to ourselves we go down, not up; we grow worse, not better. When men try to make for themselves an image of the uncorruptible God, there is no evidence of their being subject to any evolutionary law. Not liking to retain God in their knowledge, professing themselves to be wise, they become fools; and, first likening God to corruptible man, they do not stop in their downward course until they have made as a representation of God, an image of some creeping thing. Whether the image be material or mental, the principle is the same; men do not naturally grow into a knowledge of God.

You cannot account for Jesus by any theory of evolution. He was not born from below but from above. By the law of divine intervention, He entered into human history. No mechanical theory of the universe can account for Him. No such character as Jesus could ever have entered into human life but by the principle He Himself enunciated, "I came down from heaven." And moral perfection can never be evolved from corrupt human nature. Germany shows us what to expect,—Hell with the top taken off!

Our only hope is in God. Oh, do not try to rule Him out. He must come to me personally, miraculously, supernaturally. He must create within me a new heart. He must make me

altogether a new creature. The whole philosophy of the moral evil of the world is summed up in one of the verses I quoted at the beginning, “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” And the evil of the world can be corrected only by the advent of a superior power, by the power of the second Man who is the Lord from heaven. I leave with you, therefore, the old doctrine which I must never fail to proclaim: in the light of this world-wide horror we shall come to understand why Jesus said, “Marvel not that I said unto thee, ye must be born again.” We must be regenerated by the Spirit of God; our sins must be washed away by the blood of Christ: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” That is the revelation of the Book; and that is one of the revelations of the war.

"Our physical organism was devised for existence in the atmosphere of our globe, and so is our moral organism devised for existence in justice. Every faculty craves for it, is more intimately bound up with it than with the laws of gravitation, light, or heat; and to plunge into injustice is to fling ourselves head foremost into what is hostile and unknown."

MAETERLINCK.

III.

THE VIRTUE OF HATRED.

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6: 16-19.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."—Rev. 2: 6.

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."—Rev. 2: 15.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jeremiah 6: 19.

"They would none of my counsel: they despised all my reproof.

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—Prov. 1: 30-31.

"Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews 1: 9.

The New Testament abounds with declarations of the love of God. "God so loved the world that He gave His only begotten Son;" "God commendeth His love toward us, in that while we were yet sinners, Christ died for us;" "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ;" "God is love. In this was manifested the love of God toward us, because that God sent His only begotten

Son into the world, that we might live through Him." But it would be impossible to quote even those passages where the love of God is expressly mentioned: to give the passages where it is implied, would necessitate reading the whole book. The New Testament is as full of that doctrine as flowers are full of sunshine; its myriad moral beauties are but the elemental splendors of love's spectrum, the refracted rays of "the light of the knowledge of the glory of God in the face of Jesus Christ."

But the light of love is not peculiar to the New Testament. Even in the book of the Law it is written: "The Lord had a delight in thy fathers to love them, and He chose their seed after them. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." "The beloved of the Lord shall dwell in safety by him." And in the Psalms: "The Lord will command his loving kindness in the day time, and in the night his song shall be with me;" "Because thy loving kindness is better than life, my lips shall praise thee;" "Like as a father pitieth his children, so the Lord pitieth them that fear Him." And in the Prophets: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee;" "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee." But there is no end to the Old Testament story of redeeming love. The Old Testament is as full of Love's radiance as the New; only in the Old, it is the silver sheen of the moon, an anticipatory reflection of the glory of the morning Sun.

But the sun has heat as well as light: it warms and vitalizes the creatures of the day, while its very light brings terror and destruction to the creeping things of darkness. So there is no true love which is not hatred on its reverse side: love is the obverse of hatred, hatred the reverse of love. All living creatures welcome or dread the morning according as they are creatures of the day or night. "Thus saith the Lord of hosts,

the God of Israel. . . . I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate." "Your new moons and appointed feasts my soul hateth." "I the Lord love judgment, I hate robbery for burnt offering." "The Lord God hath sworn by Himself, saith the Lord God of hosts, I abhor the excellency of Jacob, and hate his palaces." "Thou are not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

A very wise man whose unequalled opportunities for observation were augmented by divine revelation, designates the seven elements into which his analysis has resolved that compound of moral evil described as "the abominable thing which God hates." I shall not enlarge upon them; but mention them that you may see that no book that has been written, so tersely summarizes the elements of that abominable thing with which we are now at war.

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look—haughty eyes",—the Will-to-Power of Nietzsche, the lordly ambition of Prussianism, the arrogance of Kaiserism; "A lying tongue",—a policy of deception, a programme of deliberate hypocrisy; "And hands that shed innocent blood",—a campaign of murder, a purpose of wanton destruction, an aggressive militarism; "An heart that deviseth wicked imaginations",—an immoral intellectualism, a philosophy of passion, a demonized mentality; "Feet that be swift in running to mischief",—a criminal mobility, a profanation of physical endowment, a prostitution of physical efficiency to evil ends; "A false witness that speaketh lies",—a tongue that adds to its lying about itself, a lying witness concerning others, a false diplomacy, a truce-breaking

statesmanship, a lying journalism; "And he that soweth discord among brethren",—a disturber of the peace, a mover of sedition, an instigator of anarchy, an inspirer of suspicion, and envy, and hate, a maker of war, an agent of death and of hell!

I do not strain this Scripture in the least in this application; it is in agreement with every sound principle of exegesis. The German programme in word and deed is a composite of these seven abominations which God hates.

What ought our attitude to be? Let us examine the principle involved in the verses from Revelation for answer.

The church at Pergamos was commended for its general faithfulness; but was censured for looking lightly upon the doctrine of Balaam and the doctrine of the Nicolaitanes: which means that they readily tolerated evil in the abstract. The church at Ephesus, while admonished for having in some measure forsaken her first love, is yet commended for this special virtue, that she hated the deeds of the Nicolaitanes which her Lord also hated. You observe, evil in the abstract was tolerated; but when it bore fruit in deeds, or works, it was hated.

I have asked the question, "Ought we to learn how to hate?" Are there some things of which we have been too tolerant? It has been unpopular, theoretically, to hate anything. It has for some time been assumed that little or nothing is left in the world deserving of hate. Perhaps there never was an age more impatient of religious dogmatism than ours has been. We have boasted of our enquiring minds. One might almost suppose that the interrogation point was a twentieth century invention. And we have talked as though this generation had altogether run to intellect, as grain is sometimes nearly all head and no straw. But so far as moral and religious questions are concerned, there has been a dogmatism of unbelief which has been so aggressive that it has not suffered the little Belgiums of religious faith to be at peace any-

where. We have heard such laudation of the modern mind that one might imagine thinking to be a new thing under the sun. And yet, curiously enough, the value of it all is discounted by the general insistence upon the principle, that thought and teaching are of no importance after all, since it is the character and conduct which really matter! A man may be a preacher of anarchy, a teacher of the rankest infidelity, but he is such a "nice" man that he cannot be far wrong! A man may use the pulpit to spread his deadly doubts to other minds; he may undermine his hearers' confidence in the Bible; he may make light of the Cross, and pour contempt upon the precious blood; but what of it? You are not so "narrow," or "bigoted," or "antiquated," as to say a word in opposition, I hope? "Don't you know, sir, that he is the most delightful man in the neighborhood? And besides, he sat up with a sick man for a whole night last week, and has been known to do many other kind acts in a quiet way. And I am not so much concerned about a man's Sunday sermons as about his Monday's service." You ought to applaud a sentiment like that! It has been urged in defence of almost every religious iconoclast of recent years, that he was a very "nice" man: and this by the champions of modern intellectualism. This generation has been blind to evil in the abstract: as though you could long continue to sow wrong thoughts without reaping a harvest. It is folly to encourage men to think lawlessly and expect them to act righteously.

A few years ago I heard a certain celebrated lecturer lecture on Macbeth. He tried to find some extenuation for the regicide's many crimes. Between the witches and his wife he thought Macbeth was sorely tempted. At the completion of the lecture, the chairman complimented the lecturer on his extraordinary interpretation of Macbeth's character, and added that he had himself to confess to having long entertained "a sneaking regard for Milton's Satan." And it has been quite popular to entertain a sneaking regard for Satan himself, so

long as he had the good sense to keep himself respectable. Of course, if he should get drunk, or turn burglar, or kill anybody, or commit any other vulgar offense, he could not be tolerated; but if he writes a book, or becomes a preacher, or a professor, then we will discuss his latest deliverance at afternoon tea, and reach the conclusion that on all these matters wise men maintain an open mind!

Prof. Henry Herbert Williams of Oxford says: "Perhaps the one European thinker who has carried evolutionary principles in ethics to their logical conclusion is Freidrich Nietzsche. Almost any system of morality or immorality might find some justification in Nietzsche's writings, which are extraordinarily chaotic and full of the wildest exaggerations. Yet it has been a true instinct which has led popular opinion as testified to by current literature to find in Nietzsche the most orthodox exponent of Darwinian ideas in their application to ethics. For he saw clearly that to be successful evolutionary ethics must involve the 'transvaluation of all values,' the 'demoralization' of all ordinary morality. He accepted frankly the glorification of brute strength, superior cunning and all the qualities necessary for success in the struggle for existence, to which the ethics of evolution necessarily tend." But few learned to hate the Nietzschean philosophy. It was only a philosophy, an idea, a thought, a doctrine, an abstraction: why trouble about it? Hold that fact in your mind; for I shall return to it.

The late Dr. Parker was once preaching on Ezra 9: 3: "And when I heard this thing, I rent my garment, and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." His plea was for men who could be shocked out of their complacency, who could be astonished. The Kaiser, as I recall the circumstances of the address, had just made one of his many speeches, in which he had referred to the Sultan, Abdul Hamid, as "his friend the Sultan." With the Armenian atrocities still fresh in his memory, Dr. Parker grew indignant at the Kaiser's expression of fraternal regard,

and said, "I say, in the name of the Father, Son, and Holy Ghost, God damn the Sultan!" Dr. Parker repudiated the idea that civilization could regard the Sultan as a friend. Observe, he cursed the Sultan's *deeds*: he repudiated the Kaiser's *doctrine*. Now we know he might well have damned the Kaiser, too. The plea of the whole sermon, as I remember it, was for men who were sensitive enough to be astonished in the face of moral evil.

But you see, as a rule, evil is tolerated in the abstract: only in the concrete do we learn to hate it. Hence this word, "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." A little boy asked his father what gunpowder was. His father replied that it was composed of brimstone, charcoal, and saltpetre. The little fellow repeated the words; but had no idea of their meaning. Soon after his father took him to a nearby quarry. When a heavy charge was exploded, and the child in terror asked, "What is that?" his father said, "That is gunpowder." So God allows men to see the fruit of their thoughts. "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Thus, to return to Nietzsche: in a book, or a professor's chair he is tolerable; but when his philosophy runs in rivers of blood, when his ideas becomes bullets, and his doctrines a devouring scourge, his out-Darwinizing of Darwin a world-wide curse; we can go from Pergamos to Ephesus, from the doctrines of the Nicolaitanes to their deeds, and hate what God hates.

What of those thoughts whose fruit is only fully ripened in the other life? What if any should eat the fruit of their way there? Mayhap, if we could know what souls have been wrecked by the mutilation of this chart called the Bible; what paths to perdition have been paved by the bloodless gospels of the day; we should anathematize the mutilators of the Word

as Paul did in his day; and we should understand the psalmist in his saying, "I hate thoughts, but thy law do I love."

But I must give you a few words of guidance before I send you away. The morality of love or hatred is determined by the character of its object. Where shall we find a safe guide? There is only One: "Unto the Son he said, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

We can cleave to the good, only as we abhor the evil. The love a mother lavishes upon her child, in its attitude toward whatever would injure her darling, is hatred. We cannot share the anointing of the oil of gladness by any attitude of moral neutrality. We must have part in this moral warfare; and war means hatred somewhere. There is no pleasure in mere abstinence from that which we desire; nor is there satisfaction in participation in that in which we have no heart. I pity neutral nations in this war. There can be no national or international gladness or world peace, that is not based on an intense hatred of the principles which have brought this tragedy on the earth; and a still more passionate devotion to those principles of righteousness for which we now contend.

The oil of gladness cannot be compounded of elements that neutralize each other: you cannot love righteousness and iniquity at the same time, and be at peace. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Repentance and faith are the complement of each other: a man must loathe his sin or he cannot love his Saviour. Gladness and joy are moral qualities: not a physical or mental effect produced by outward causes; but a quality of the mind. That means—oh, hear it again to-night, "Ye must be born again."

The world has seen only one perfect exemplification of this principle. He so loved righteousness that He condescended to the infinite stoop of the Incarnation, that human nature might appear in righteousness before God: He so hated iniquity that He took it to the Cross, and in His own body nailed it there: and in the joy of this relationship He endured the Cross and despised the shame.

And the way of gladness and glory is the way of union with Christ. They may go to battle with singing who fight because they love righteousness and hate iniquity; and even though they fall they will share the divine anointing with the oil of joy. Let us take the divine path to glory, which is the way of hatred as well as of love. The ripe fruit of evil thinking appears at "the place of a skull." We must learn by grace to hate the sin which nailed Christ there; and, looking by faith to Him, enthroned in gladness and in glory, grace will make us to love the righteousness for love of which He is exalted, and given a Name which is above every name.

"I do, indeed, consider the French Revolution as the severest trial which the visitation of Providence has ever yet inflicted upon the nations of the earth; but I cannot help reflecting, with satisfaction, that this country, even under such a trial, has not only been exempted from those calamities which have covered almost every other part of Europe, but appears to have been reserved as a refuge and asylum to those who fled from its persecutions, as a barrier to oppose its progress, and perhaps ultimately as an instrument to deliver the world from the crimes and miseries which have attended it."

WILLIAM PITT, *in a speech in the House of Commons February 3rd, 1800, defending his refusal to negotiate with Bonaparte.*

IV.

BELGIUM AND EXPIATION.

"Then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."—Exodus 21:23-25.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (or, "by reason of the life," R.V.).—Lev. 17:11.

"Without shedding of blood is no remission."—Hebrews 9:22.

The first of these texts may be described as a state law: it does not authorize private vengeance. It is a law which imposes upon the state the obligation to take cognizance of evil-doing, and to visit upon the wrong-doer a punishment exactly proportioned to the offence. It must, I think, be admitted that this ancient statute involves the principle of retribution. It implies much more than reparation. Literally the loss of one eye cannot be made good by the loss of another, nor can one life be restored by the taking of another. This statute therefore assumes a moral order, a moral balance which is disturbed by wrong-doing, and which can be appeased, or restored, only by a punishment which is its moral equivalent.

I am quite aware that such a conception of the relation of penalty and offence to the moral law, can scarcely be called modern. The humanitarian philosophies of the last century or less, and the conception of still more recent humanistic schools, all have tended to minimize, if not utterly to reject the principle of the necessity for retribution in human govern-

ment. In this view, "The man who breaks the law is himself a product of social evolution and cannot be regarded as solely responsible for his disposition to transgress."

Hence there is a disposition to regard punishment as justifiable only as it exercises a deterrent or reformative influence; and it is implicitly denied that a universal, sensitive, perfectly balanced, moral order, through its witness in the public conscience, demands or should be afforded, satisfaction through retribution. That a deterring or reforming effect may be part of the function of punishment no one, surely, would be disposed to deny; but the principle of exact proportion and equivalent insisted upon in this statute, most certainly involves the idea of satisfaction, retribution, or expiation.

But now look at the second text. This was a religious ordinance. It has to do with the central fact of the divinely revealed plan by which sinful man was permitted to come into the presence of the Holy One and live. Atonement was to be effected by blood, and the reason assigned for this is, that "the life of the flesh is in the blood." The blood was the life in solution, and the offering of the blood was the offering of life. Atonement was accomplished on the ground of expiation, because satisfaction was thus rendered the outraged law. The principle, therefore, of an eye for an eye, and a life for a life, was recognized in this Old Testament ritual of atonement.

And throughout the New Testament, redemption through the blood of Christ, as being the Antitype of the Old Testament types, is everywhere assumed or explicitly taught. The teaching of the New Testament with respect to the atonement is summed up in our third text, "Without shedding of blood there is no remission."

But granted that in some way the blood of Christ is necessary to atonement, and the forgiveness of sins, how am I to regard the death of Christ? How does the Cross

minister salvation to sinners? Has it any objective value? Does it do something for me that I could not do for myself, and quite apart from myself? Does the Cross, may I reverently enquire, do anything for God? Does it minister anything to His own moral nature? Or is the effect of the Cross wholly subjective? Does it minister something to me, and accomplish something in me? And does it do nothing more?

Is it surprising that the humanitarian philosophies to which already I have referred, should have some effect upon our theology? Do not misunderstand. The various views of the atonement to which I shall refer are not new; but the modern glorification of "humanity" has served specially to accentuate them.

The view of Grotius that Christ died, not to satisfy the outraged moral nature of God, but in the interests of the divine government,—“the governmental theory,” is nearly equivalent to the view that punishment must be inflicted only as a deterrent. The teaching that lays stress upon the Incarnation rather than upon the death of Christ, and which views the atonement as effected by the Incarnation,—by the identification of the divine with the human; and which regards the death of Christ as being only incidental to the Incarnation, is a doctrine which has been widely held. But in that alone you have no room for expiation, or the principle of retribution. The element of suffering represented in the Cross, in so far as it is penal, is regarded as reformatory rather than retributive.

And there is the further theory, that the life and death of Christ together constitute an example; exhibiting the blessings of obedience to the will of God; displaying the moral heroism of unselfish devotion to others; and, above all, revealing the love of God for men, has found wide acceptance; and the Cross of Christ has been preached for the moral influence it exerts, rather than as a substitutionary or expiatory sacrifice for sin.

I think it must be admitted that all these views of the atonement have elements of truth in them. Surely the divine government is not unaffected by the death of Christ. And it is true also that the atonement is made possible by the Incarnation; and that the life and death of Christ is the mightiest moral influence the world has ever felt. But when all this has been said, and nothing more, the whole case has not been stated.

All these theories, especially the last two, may be accepted as so many aspects of the truth of the atonement, without contradiction of our much-vaunted human advancement. Retribution implies a criminal: not a fault, but a felony; not infirmity, but iniquity; not the respectable legitimacy of evolution, but the lawlessness of revolution. Retribution implies not leniency, but inexorability; not pity, but punishment; not effeminate sentimentalism, but truth, and righteousness, and justice.

The implication of the necessity for retribution, for expiation, in our relation to God and His laws, and they are one, is utterly opposed to the whole theory of evolutionary development; and, we may as well frankly admit, is decidedly uncomplimentary to human nature. This principle of salvation through the shedding of blood does not put human nature on a throne of ivory and crown it with laurels; it puts it in the prisoner's dock, and passes sentence of death upon it. Therefore has the offence of the Cross not ceased.

But what has all this to do with "Revelations of the War"? I have tried to show you that human nature does not improve of itself; but, unregenerated, is as depraved as ever. Then, next, I sought to show you that the evolutionary hypothesis, so far as it was supposed to apply to the moral realm, is forever disproved by the war. The world has never witnessed such a colossal exhibition of immorality as it is witnessing to-day. The utmost human "culture" has produced a national

specimen more akin to devils than to angels. And last Sunday I endeavored to show you that there is a time to hate as well as to love; and that the Cross is an exhibition of divine hate as well as of divine love.

With all that I have said this evening in your mind, you will see my purpose if now I try to bring it into the light of the lurid glare of Belgium's fires.

I. WILL ANYBODY NOW CONTEND THAT THERE IS NO NEED FOR RETRIBUTION IN THE DIVINE GOVERNMENT OF MEN, no need for expiation as a condition of salvation?

It is interesting to observe that public opinion upon many things has undergone a great change during the last six months. In the light of this fearful conflagration, to living men and women, life can never again be as it once was. Norman Angell is scarcely regarded as an authority; and few would now contend that nothing is ever settled by war. On the contrary we feel that some things can be settled by war, and must be settled by this war.

And I have noticed that the light of the war has illumined many an editorial mind. Influential journals which, a year ago or less, insisted that punishment must be inflicted solely with a view to its deterrent and reformative effects, sound a different note when Belgium is under review. The theory of punishment to which I have referred relates to the present and the future, it does not touch the past. It does not make up the deficit of yesterday; it does not make amends for injury inflicted. It assumes that the moral loss involved in evil doing is permanent, and aims only at preventing its repetition.

But is no one to pay for Belgium's anguish? Are we content so to deal with Germany as merely to make it impossible for her to repeat the offence, and to deter all others from making similar attempts? These things we must insure, of course: but we must do more. You may call me what you will, but it appears to me that Germany's sin against Belgium

and Poland and Galicia, against civilization, must be expiated. Such a crime cries out for retribution. If you do not feel this to be so, frankly, I cannot compliment you on your moral sensibilities.

But I believe that is the general view. It is one of the revelations of the war. But why did we need it? Are we morally near-sighted? Do ordinary violations of moral principle appear small and insignificant to us? Is the focus of our moral vision such that sin can ordinarily be discerned, as certain deadly bacteria are discovered and identified, only through a powerful microscope? Can the nature of sin be understood by us only when it is exhibited on a large scale? Are our moral sensibilities, even in those of the finest mold, so dulled and benumbed, that we are like deaf people who are unconscious of such vibrations as are audible to the acute ear, and are aroused only by some terrific thunder-clap; or, like those so dull of vision that ordinary light-waves falling on the eye make no impression, and are conscious of the approach of light only under the direct rays of the sun?

If so, the shock and illumination occasioned by the horrors of this war may help us to understand how sin, even the least sin, outrages the moral sensibilities of Deity. And if now our moral natures demand that this world outrage be punished, we may dimly understand why righteousness, and justice, and truth, as elements of divine holiness, decree, "Without shedding of blood is no remission."

II. The war may also help us to understand THE ENORMITY OF POTENTIAL EVIL AND THE NECESSITY FOR ANTICIPATORY EXPIATION.

We demand expiation now, when the evil appears in all the hideousness of its full development. Has it occurred to you that this exhibition of human depravity finds God unsurprised? He knew the heart of that arch-blasphemer, the Kaiser, long ago, knew it better than the Kaiser did.

Writers of all nationalities have endeavored to place the responsibility for this horror. Nietzsche the philosopher, and Treitschke the historian, have been made to bear a large share. But no one can stop there. Many go back to Frederick the Great, and say that he was the author of this movement, now devastating the world. He was evil enough, it is true. But he has been dead for one hundred and twenty-nine years. Is it possible that evil issuing from his mind is bearing this bitter fruit more than a century and a quarter later?

Do you remember that when the ten tribes revolted under Rehoboam's despotic rule, and made Jeroboam the son of Nebat king, to avoid the necessity of their going up to Jerusalem to worship, Jeroboam set up calves in Bethel and Dan, saying, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt"? And you recall how every succeeding king followed in Jeroboam's footsteps: so that all down through Israel's subsequent history the melancholy record persists, "He walked in the ways of Jeroboam the son of Nebat, who did sin, and who made Israel to sin." And when at last, more than two hundred and fifty years later, the nation was utterly ruined, and the ten tribes carried away captive into Assyria, God explained their ruin, saying, "Thy calf, O Samaria, hath cast thee off." Jeroboam's "great sin" did not fully ripen until two hundred and fifty years after. But God saw the full fruit of it in the germ. He saw the present war in Nietzschean philosophy. He saw it potentially in the ambition of Frederick the Great.

Do you understand then why Jesus said there is adultery in a look, and murder in an unforgiving heart? Do you understand why our dreams of conquest, our ambitions, our selfish aims, may, in the sight of God, be as heinous as what we now call Prussianism? We do not see, but God sees their potentiality; He sees that they are the germ of an evil which may

not only curse the earth, but extend its fatal influence into the eternal future.

Do you understand therefore why God put His brand upon the brow of Cain? The sin of Cain had the sin of the Kaiser, of Napoleon, of Frederick the Great, of Attila the Hun, and of every public and private murderer of history, involved in it. And go back farther still and understand what this meaneth, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

And understanding that, know, too, why, from the beginning, "Without shedding of blood there was no remission"; and why the smoke of sacrifice ascended in pledge of that great expiatory Sacrifice on Calvary. And know, too, that inasmuch as all the sins of the race were known by God to be potentially involved in the first transgression, the world owes its continuance, and believing souls their salvation, to the promise of a Lamb slain from the foundation of the world.

III. "To a promise," did I say? To what is all the horror of this war to be attributed? To a broken promise. And all the sorrow of the world is due to the same cause, "Which my covenant they brake." In view of the indescribable hell which may be involved in the breaking of a pledge, do you wonder that the sin of all sin is to charge God with being untrue to His word? "He that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son." Do you wonder that unbelief is the damning sin? If the faithlessness of an earthly ruler can work such woe upon earth, the very thought of divine unfaithfulness is the most horrible blasphemy,—then would the earth reel beneath us, and the heavens fall, and the stars and all the myriad worlds would leave their courses, and plunge into universal war, leading to everlasting chaos, and eternal night!

Oh, we must believe in God, and in His Son Jesus Christ! There is nothing left to us. To expiate our awful guilt, poten-

tially involved in Adam's sin, "He was foreordained before the foundation of the world, and was manifest in these last days for you, who by Him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God."

Oh, unsaved man, be afraid of sin and flee to Jesus, and find redemption through His blood, even the forgiveness of sins! And as for you who are Christians, and who come to the table of the Lord to-night, let us come with a new understanding of the solemn words, "This cup is the new covenant in my blood." "Without shedding of blood is no remission."

"While philosophy had for the Jews no meaning, history had a deeper significance than for any other people. It was the chief factor in their national unity, the source from which they drew ethical and spiritual enlightenment. Thither they turned as to living oracles inscribed with the finger of the Almighty. To history they appealed as the supreme tribunal of God's justice. The great monarchies, Egypt, Assyria, Babylon, Persia, pass across the scene. Their fortunes cross and interlock into those of the chosen race. Israel is the pivot on which their destiny turns. History, in a word, is the drama in which God Himself is the protagonist, indicating His justice and moral government on the stage of the visible world."

BUTCHER, *Harvard Lectures on Greek Subjects.*

V.

GERMANY AND FUTURE PUNISHMENT.

"Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."—Luke 11:49-51.

One of the indubitable proofs of the Bible's being the very word of God, consists in its universality. It is contemporaneous with every period of human history. Its prophecies of last things are formed of principles that are older than the everlasting hills; its history is a record and an exhibition of the age-long conflict of moral opposites; its poetry is the utterance of the soul's experience of the depths and heights of sorrow and of joy; and the Book as a whole is a revelation of those eternal principles in which the moral order of the universe consists. One of the elements of its universality is its cosmopolitanism: while of Hebrew human authorship, it is essentially unracial and unnational. Since God is the God of all the nations of the earth, this is His word to everybody.

This text is one of the great texts of the Bible; it stretches from the first human death, indeed, in principle, from the first human sin, to the final judgment; and spans all intervening events. It insists upon the unity and continuity of the moral law; and upon the timelessness of moral acts.

It teaches that the moral witness of Abel's blood speaks in the blood of all the prophets down to the end of time; and that every offence against that moral order for which it speaks reaches back in its involved purpose to the deed of Cain. It affords us just a glimpse into the meaning of that great saying, "One day is with the Lord as a thousand years, and a thousand years as one day."

I am to speak of "Germany and Future Punishment," and to try to answer the question, "Do some crimes deserve hell?" And I shall again try to bring this world-wide tragedy into the light of the word of God for judgment.

I. My first task this evening must be to try to explain to you THE AGELESS CHARACTER OF GOD'S MORAL WITNESS IN THE WORLD.

The implication of the text is, that in all human history, God has never left himself without a witness to speak for Him in behalf of righteousness and against iniquity.

The proposals of certain peace societies that this day be observed as a day of thanksgiving for a hundred years of peace between Great Britain and the United States is a most admirable one. I am sure the noble sentiment expressed in Toronto last week by ex-President Taft, that all possibility of war between these two nations is at an end, will be received by Britons everywhere with a fervent Amen. We are bound to our American neighbors by so many ties, which we like to think of as indissoluble, that it seems as though the peace of a century may easily be extended indefinitely. But it is just because Britons entertain such a high regard for the United States, and feel that its honor among the nations is scarcely separable from our own, that we have been rather disappointed with Cousin Jonathan lately. I do not know that any of us would desire to see the United States involved in hostilities, unless her participation could insure the speedier termination of the fearful carnage; and that is questionable. We are disappointed only

because the United States has uttered no protest against those crimes which have outraged the conscience of the world. We did not want her to go to war: and we are not angry; we are only deeply grieved, and sorely disappointed that she has set forth no moral witness against the unparalleled lawlessness involved in Germany's crime against Belgium. Her recent note to Germany in reply to Germany's announced programme of piracy is couched in a tone of admirable firmness; but it is written solely in her own interests: she is still silent and utters no protest against wrongs inflicted on others than herself. That, of course, is only her official attitude. There is no doubt that the overwhelming majority of the people of the United States are, to the core, true to the noblest ideals of Anglo-Saxon civilization. And that great body of public opinion may yet compel the Administration to purge away the stain from the American national honor involved in her official acquiescence in Belgium's ruin.

But I have referred to this matter because it affords a most striking illustration of the principle I am discussing. God is never neutral with respect to moral issues. He does not always unsheath the sword; but He never fails to protest. That is the great truth of the text: that never in all the world's history has moral evil shown itself, but God has registered His protest. No nation, no individual, in all the long range of history, ever has transgressed the moral law, but the King of kings has sent an ambassador to protest against it.

If you ask the names of those ministers plenipotentiary, I reply that *nature* is one: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse." Nature bears a moral witness. Natural law protests against its own violation. Read the first chapter of Romans from which I have quoted, and you will see that, in spite of the grossest ignorance, God secures for

Himself a moral witness not only against physical immorality, but against intellectual immorality; so that transgressors may "know the judgment of God, that they which commit such things are worthy of death." We read also that natural men "Shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another."

Providence also is an ambassador. The riches of the divine goodness, and forbearance, and long suffering; and the fact that God does good, and gives us rain from heaven and fruitful seasons, are attributed to the divine purpose to "leave not Himself without witness."

To all this must be added *the sum of divine revelation*, the voice of all prophets speaking in unison in Him who was the Word made flesh; and the inspired record which God has here given to us of His Son. And, as an interpretation of this record, you have the voice of Christian experience, the witness of the whole Church of the Firstborn; as well as the testimony of all those influences, subsidiary to the Gospel, which have helped to change the face of the world, and have dated the world's history from the birth of Christ. Thus all moral influences are but "broken lights" of the one Light, echoes of the one Voice; and that the divine protest against all moral evil.

II. But look now at THE JUDICIAL PURPOSE IN THESE SUCCESSIVE DIVINE PROTESTS. The doctrine of the text is that God is preparing, and has from the beginning been preparing, for a great day of reckoning. The blood of all the prophets is to be "required"; and the successive divine protests are made with a view to that great judgment. Thus men are held accountable for the weight of moral testimony they have ignored or rejected, in agreement with that which is written, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Obesrve then, *a nation is given light in preparation for judgment*. Every moral light it has extinguished shall be "required" of it. And that does not mean that we shall be judged only for the rejection of distinctively religious knowledge. All truth is of God. And while our Lord here speaks of God's having sent "prophets," He mentions "wise men" and "scribes" too. You must not think of God as a Sunday God, or as being interested solely in what we regard as "religious" matters. Nor must we in our thoughts limit the operations of the Spirit of God to the purely religious realm. God is in everything, and His hand controls everything; and the "wise men" and "scribes" who really see and write the truth are His providential witnesses. In the judgment of moral issues the "prophets" may be the "expert" witnesses, the "wise men" and "scribes" the lay witnesses; but they all have their place in the divine plan, and are preparing men for the day of reckoning.

Let us get that clearly in our minds. The value of religious testimony is not lessened by the fact that the "wise man" of science and philosophy, and the "scribe" of literature, be he poet or novelist, who light a taper in the world's darkness, are all to be summoned to give evidence at the Great Assize.

And if this be true, and I think it is involved in my text, you will see that while a special and awful importance attaches to the witness of divine and authoritative revelation; whatsoever is pure, and honest, and just, and true, and lovely, in our Christian civilization, is but a ray of that great Light whose rejection constitutes the condemnation of such as are not saved.

Germany boasts of her "culture"; but her culture is her condemnation. One of her leading men recently said, "Luther, Goethe, and Kant, are our great assets." And he said well. Germany has had much light. She has had many prophets and

wise men and scribes; and the blood of their rejection shall be required of this generation.

By her failure to protest against Germany's infamous conduct, the United States has disqualified herself for a place on the judgment-seat when the day of reckoning comes. She ought to have sent her prophets if she would have a hand in making inquisition for blood by and by. That principle is implied in Christ's saying, "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here."

But *this rule applies to individuals also*. It means that every ray of moral and spiritual light which comes to us is either a savour of life unto life, or of death unto death. Every advantage of birth and education, the possession and development of our mental and moral faculties; every good book we read, every worthy example we observe, every moral influence we feel; and, above all, every testimony to the fact of Christ, and the truth of the Gospel which is borne before us; every exemplification of Christian principle we see, every faithful sermon we hear, every accusation of conscience we feel, and every admonition of the Holy Spirit we receive through Scripture, and providence, and experience; all these are sent us as God's witnesses against His day of reckoning. And the blood of every slain prophet will be required of us in that day!

III. Hence the text proclaims THE ACCUMULATED GUILT INVOLVED IN THE SHEDDING OF RIGHTEOUS BLOOD, whether it be the blood of principles or of persons, or of both. This is a terrible word, that the blood of all the prophets shall be required of him who sheds the blood of the last; for his act involves the rejection of the accumulated testimony to right-

eousness of all history. Some of you may remember that a year or so ago I told you that when Herod, the murderer of John the Baptist, said of Jesus, "It is John, whom I beheaded, he is risen from the dead," there was a sense in which he was instinctively right. Every prophet of righteousness found a resurrection in Jesus; for He was the sum total of all that God had said by all other voices to the world. And when Jesus declared that the blood of all the prophets shed from the foundation of the world should be required of His generation, He meant to include His own blood, whose shedding was the climax of human infamy. And, as I said last Sunday, the sin of Cain involved the sin of Caiaphas, and of Annas, and of Judas, and of all the murderers of history; so the deed of these, with Pontius Pilate, approved of all the evil of the world. They filled up the measure of their fathers, and bore witness that they allowed their fathers' deeds, and took upon themselves their accumulated guilt.

Now carry that forward in application to Germany. It was no accident that Nietzsche declared that Christianity was the great curse, the one great spiritual corruption. He was perfectly logical. It gathers up in itself all those principles of truth and righteousness for which the slain prophets of the world have contended. Christ is the great Light, the source of whatever principles of liberty, and equality, and fraternity, have found a place in the civilizations of the world. And the present war is, as has been said, a war between Corsica and Galilee: it is Antichrist against Christ.

It would be easy to relate innumerable instances of German villainy, and thus to stir your emotions. But there is no time for details, and I have no disposition to appeal to passion. Let me rather show you, in the light of this text, something of the heinousness of Germany's offence. What has she done? Ravaged Belgium and shed the blood of tens of thousands of others? That is the least of her offences. Her destruction of the University of Louvain was a symbolic act. With all her

boasted culture, she has turned her back upon all the lessons of history, upon all human learning of morals; and, by her attempted conquest of Europe, she has taken upon herself the guilt of the blood of all who have died in the cause of freedom from the foundation of the world; she has entered into league with the spirit of every despot whose ambition ever cursed the earth.

And it was significant that works of art should fall a prey to her destructive power; for she has allied herself with every influence which has marred the handiwork of God, and would banish the beautiful from the earth. Her destruction of places of worship, too, was symbolic; for her conduct is the antithesis of worship, a repudiation of all morality, and a mockery of all those principles for which martyrs have bled and died. The war involves, I say, the repudiation of Christianity, a second crucifixion of Christ, an attempt to banish the principles of which He is the incarnation from the earth. According to my text you must add to the Kaiser's guilt for the shedding of blood to-day, the guilt involved in all the blood which has been shed in the course of civil and religious freedom since the world was made. And that blood will be required at the Kaiser's hands.

IV. You will see therefore that this text prophesies ONE RULE OF JUDGMENT AT THE GREAT ASSIZE.

If moral acts have such far-reaching results, if they touch the eternities, does anyone contend that retribution can be exacted in time? What is involved in expiating the guilt incurred in the shedding of the blood of all the prophets who have died for righteousness' sake? Can you measure the guilt of that purpose which would blot out the record of all human progress, whose science would obliterate Calvary, and blow Sinai into the sea, and undo all the work of righteousness from Abel until now? The bloody fields of Belgium and Poland are witness enough, but when I remember that in that blood Germanism slays afresh all other millions who have died in

freedom's cause; and seeks afresh the annihilation of all the earthly results of the death of Christ, I say if there is not a hell there ought to be! I could conceive of no moral order in the universe, if Germany's sin could go unpunished. No; England, and France, and Russia, do as they may, can never punish Germany; but "Vengeance is mine; I will repay, saith the Lord." Yes, there will be a day of reckoning; and they who are responsible for this wholesale murder will surely be made to pay. Let us not be foolish or superficial. A moral act is not ephemeral in its reach and influence, but eternal. It reaches forth into the future: either upward into heaven, or downward into hell.

What has this to do with us? We have shed no blood, I hope? Know ye not that Christ is God's last word to men, the last of all that long line of prophets of whom Abel was the first? You are not a very great sinner. You have not sinned in any flagrant way—outwardly at least. That may be, though in some cases it is far otherwise. But in any case the germ of all evil is within. The sin which comprehends all other sins is there. And that is unbelief; that rejects Christ; and with Him all prophets who have gone before, and every voice which ever has spoken for God. Do you see what the rejection of Christ involves? And do you see what must follow? By the principle of this text, all the profit of His blood flows to him who repents of and renounces the sin that slew Him; while on the other hand, he shares the guilt of those who nailed Him there whose unbelief allows their wicked deed. *God will require a redeemed soul of the blood of Christ; or He will require the blood of Christ of the soul rejecting its cleansing.* "He that believeth on Him is not condemned: he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." For every one of us, as a just Judge is on His throne, the blood of Christ means heaven, or hell!

"The danger to this country would cease to be problematical, if the crown should ever descend to a prince, whose apparent simplicity might throw his subjects off their guard,—who might be no libertine in behaviour,—who should have no sense of honour to restrain him, and who, with just religion enough to impose upon the multitude, might have no scruples of conscience to interfere with his morality. With these honourable qualifications, and the decisive advantage of situation, low craft and falsehood are all the abilities that are wanting to destroy the wisdom of the ages, and to deface the noblest monument that human policy has erected—I know such a man;—My Lord, I know you both; and with the blessing of God (for I too am religious), the people of England shall know you as well as I do.

* * * *

* * * * But there are some sensations which find no entrance into a barbarous, contracted heart. In some men, there is a malignant passion to destroy the works of genius, literature, and freedom. The *Vandal* and the *monk* find equal gratification in it.

"Reflections like these, my Lord, have a general relation to your Grace, and inseparably attend you, in whatever company or situation your character occurs to us."

JUNIUS, to His Grace the Duke of Grafton.

VI.

THE KAISER AND BEELZEBUB.

"Finally, my brethren, be strong in the Lord and in the power of His might.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6: 10-12.

It is easy to be wise concerning our yesterdays. When the fire has come down from heaven, those who before halted between two opinions would fain persuade themselves and others that they never really believed in Baal. After Lord Roberts' death it was frequently mentioned to the credit of his generous spirit, that, although he had long warned England of her danger, he never once said, after the outbreak of war, "I told you so." And his silence in this respect was worthy of his brave and unselfish record. And yet we must be careful lest we fail to see the folly of yesterday's mistakes in the light of the wisdom learned in the experience of to-day. Conscience and the Spirit of God are faithful to our highest interests when they whisper, as they do so often, "I told you so."

This is my sixth sermon on "Revelations of the War." The war has taught us all many things. In some directions it has corrected opinions previously held, and in others it has served only to deepen convictions already profoundly felt. And it is having this effect upon most thoughtful people: it is compelling them to look beneath the superficial conditions of

life to an examination of the principles by which these conditions are sustained. All categories of human thought have taken on a new interest; and all the world is forming itself into a jury to hold an inquest to determine if possible where lies the responsibility for history's greatest crime.

The pacifists continue to discourse on the folly and wickedness of the maxim, "In times of peace prepare for war"; and the non-pacifists, who are by no means necessarily militarists, congratulate each other that the counsels of pacificism were not sufficiently influential to stop the building of British battleships. I have never been able to admire, and I have sometimes found difficulty in respecting, the public man whose office requires that he should accept the responsibility of trying to mould public opinion, and who yet evades that responsibility by assuming an attitude of neutrality toward public questions. As to this pulpit, I think I may venture to say, that, while you may not always agree with the preacher, you are generally given a fair idea of where he stands, and of what he believes.

Therefore I must tell you plainly that I am not now and never have been a pacifist. In respect to my British citizenship, the perpetual clanking of the Kaiser's sword forbade the intellectual somnolence essential to sweet dreams of peace; and in respect to those deeper considerations which concern the prime source of all human envy, and jealousy, and strife, I never have been able, and am not now able, to see how war can be banished from the earth while anywhere in the universe "the strong man armed keepeth his palace." The Kaiser and Beelzebub, and they are not unrelated, forbid my crossing out of my Bible this word of Him with Whom they both are at war, "And he that hath no sword, let him sell his garment, and buy one."

I shall speak of the *personality of our arch enemy, of the power of his army, and of the only panoply* which can enable us to stand against him in the evil day.

I. The Bible teaches that the source of all moral evil is A MALEVOLENT PERSONALITY. He is called by many names, "Satan," "Beelzebub," "the adversary," "the accuser of the brethren," "the prince of this world," "the prince of the power of the air," "the strong man armed," "the god of this world," "the angel of the bottomless pit," "Abaddon," "Apollyon," "Belial," "the great red dragon," "the old serpent," "the devil," and by many other names. All the attributes of personality,—consciousness, character, will, are, in the Bible, ascribed to Satan. And that is taught in the particular text before us. While our spiritual foes are described in the plural as principalities, and powers, and the rulers of the darkness of this world; yet they are all assumed to be subject to the control of one superior master spirit, and all their machinations are characterized as "the wiles of the devil."

No one is foolish enough to suppose *that Prussianism originated in an impersonal source*, or that its present bloody programme has been matured and executed without the supervision of some dominant personality. In 1870 it was Bismarck. And even he was a composite of many. But it was only when the ideas and principles of others had been absorbed and assimilated by him, and fused into one purpose by his master will, that modern Germany came into being. And since that mighty pilot called Bismarck was dropped, who has navigated the German ship of state? Again I say, the Germany of 1914-15 is a composite. Many minds have contributed to the present national programme. I have spoken on another occasion of the deadly character of certain principles of German philosophy, and have warned you of the deadly potency of abstract ideas. But how is the moral potential involved in an idea, transformed into a kinetic force? Personality is the transforming agency which converts a philosophic principle into a vital force; which makes a man into a soldier; a mob into an army; a nation into a mighty engine

of destrutcion. And I do not think you can account for the present war apart from the Kaiser and Kaiserism. He has declared that there shall be but one will in Germany, and that will his own.

And the evil of the world can be accounted for only on the same principle. Satan is more than a religious philosophical abstraction. There is surely no escape from that conclusion for those who accept the authority of Scripture; for nothing is more plainly taught than that as the first Adam was defeated by that malevolent spirit; the second Adam, like David contending with Goliath, came expressly to conquer him: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

"The devil is voted not to be,
And of course the thing is true,
But who is doing the terrible work
The devil alone should do?

Who dogs the steps of the toiling saint?
Who digs the pits for his feet?
Who sows the tares in the fields of time
Wherever God sows the wheat?

"And who is mixing the terrible draught
That palsies the heart and brain?
Who loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the earth to-day
With the fiery breath of hell?
If the devil is not, and never was,
Won't someone arise and tell?

"Won't somebody step to the front forthwith
And make his bow, and show
How the frauds and crimes of a single day
Spring up? We should like to know!
The devil is voted not to be,
And of course the devil is gone;
But simple people would like to know,
Who carries his business on."

But the devil is not yet gone; or, if he were, I do not know how such a monster as the Kaiser is to be accounted for. The only satisfactory explanation of such a mad and blood-costly ambition as the Kaiser's is found in the Biblical doctrine of a personal devil.

I think too, there is abundant evidence of the operation in human affairs of *a master mind which loves darkness*. Germany has professedly been calling for light for many years. She has loudly professed her love for the truth. All her schools and universities she has regarded as lights shining in a dark place. Her scholars professed a passion for the truth. Nothing was to be accepted as true until it was proved. Old theories of life must be abandoned. Nothing must be allowed to escape her searching scrutiny. Even the Bible must no longer be taken for granted. The truth must be known at all costs. But after all this loud profession, did the sun ever look upon a land more afraid of the truth than Germany?

It would appear from all reports that Germany is a united Germany. But no one will deny that Germany has given to the world some of the noblest Christians who ever blessed the sons of men. And to me it seems incredible that German Christians, and Germans of high moral character who may not bear the Christian name, should approve of the German conduct of this war. I am of the opinion that it will yet transpire that the nation has been kept in darkness with respect to the real causes and conduct of the war. It is conceivable that one man, consumed with ambition, should lead others into such a conflict; but that a whole nation should deliberately embark upon a campaign of plunder and bloodshed seems beyond belief. The only explanation is, that official, governmental, Germany, has systematically blinded the minds of her people to the truth.

At all events, falsehood is the devil's favorite weapon. He professes to walk in the light; he affects a love for the

truth. But such lights as he kindles are the lights of wreckers on a rocky coast. He is at home only in the darkness: "When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."

Human nature is bad enough. "The mind of the flesh" has a terrible capacity for evil. But for the source of all the world's sin, and sorrow, and suffering, you must look beyond human nature. I hold that the course of human history cannot be explained apart from the theory of a personal devil whose will is implacably set against all goodness, and righteousness, and truth. There may be some here before whose eyes there is little real fear of God. You are even unmoved by the spectacle of a crucified Christ:

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

What! You say you cannot see that sight? You have no knowledge of that outrage? And this is why, "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The Kaiser's religious professions are illustrative of a great truth. Religion is the devil's special sphere. The first temptation to evil which he whispered in a human ear had to do with the name and the word of God. It would appear that the first time the name of God was mentioned to our first parents it was spoken by the devil. Like the Kaiser, invariably he has claimed divine authority for his most evil deeds. He had the effrontery to meet the Son of God Himself on that plane; and he has ever accomplished his deadliest work in the guise and through the instrumentality of religion.

The worst devil of all is belief in no devil at all; and next to that, is the devil in his favorite disguise as an angel of light. The Kaiser was never more dangerous than when he took to preaching, and posed as the guardian of the world's peace.

The one element of comfort in this review of this sinister character consists in *the evidence of his own short-sightedness*. We read of the wisdom of the serpent. And we know to our sorrow something of the deceitfulness of sin and of the cunning of Satan. His subtlety transcends alike our experience and our understanding. But he cannot see far in advance. All through history you find him doing what Haman did, forging weapons for his own undoing. His biggest blunder was the cross of Christ. That was really, potentially, the devil's Waterloo. His biggest modern blunder, perhaps, is the Kaiser. Doomed to destruction himself, Satan would involve the whole world in his ruin.

Have you observed that sin is the most irrational thing in the world? It always goes off at a gallop in the direction of the precipice. We should have expected German statesmanship to have evinced great intellectual strength. It might have been expected that German diplomacy would have displayed the very quintessence of wisdom. But what have we found? When German spokesmen, such as Bernstorff and Bethman-Hollweg, have spoken, we have at first refused to believe them responsible for the words attributed to them. Their apologies have been so utterly stupid it has seemed impossible that men in responsible positions could talk such nonsense. But the devil, with all his subtlety, is only a "dunderhead" after all; and they are dunderheads who follow him, and who are led captive by him at his will. While literal history, the story of the expulsion of the legion of devils is a parable too: the herd of swine went violently down a steep place into the sea and were choked. The Kaiser follows well his master in hurling his millions against impregnable positions. Oh, my brother!

Sin is the stupidest thing in the world. It leads to inevitable destruction: it commits suicide.

II. But now for a few moments let us think of THE POWER OF THE ARMY of this wicked prince. We read of "the devil" and of "principalities and powers." The devil is not omnipresent, but evil is nearly so. You have here the idea of an evil confederacy in the heavenly places.

There are principalities of evil, communities of spirits, rulers of this darkness." They are in a state of perpetual war, at war with the light and the children of light. And the will of these evil principalities, and powers, and world rulers, is executed by the spiritual host of wickedness in the heavenly places. And all these hosts, with their world rulers and princes, are subject to the will and direction of their Kaiser, the devil himself. This is not superstition: this is the word of divine revelation.

You will observe then that *there is order and discipline, and a high state of efficiency for evil in these realms of wicked spirits*. There is a not incomplete analogy between the Kaiser and his army and the devil and his disciplined hosts. The spiritual warfare in which we are engaged is not conducted in any haphazard way by the enemy. Lord Kitchener, recognizing the thorough training of the German armies, has insisted that British success depends upon meeting discipline with discipline. Hence the long course of training of our men on Salisbury Plains. Let us be under no misapprehension. The principalities and powers with whom we wrestle are under such skilled leadership it is ever a serious business when the battle is set in array. As the Kaiser moves about among his armies, now on the west front, now at Heligoland, and again on the east front, so Satan directs his forces of evil in the world.

There is a *unity of plan and purpose observable in the enemy's operations* in this warfare. Bernhardt complained bit-

terly at the apparent want of unity among the various German states before the war. But they are united now. Pilate and Herod are made friends by their common hatred of Incarnate Righteousness. Put your hand to any work of reform, in your own heart and life, in your own city and nation. What do you find? Pilate and Herod have not seemed to care. You think you can count on the neutrality of one or the other. The saloon-keeper had a law-suit with the manager of a low theatre which needs cleaning out, and both are on bad terms each under the rulership of a prince, like the different states of the German Empire. And these are described as "the world with a certain newspaper that is no friend of moral reformers; and you think you can drive a wedge between them, and take advantage of their mutual antagonisms, and accomplish the reform of at least one of these places. Try it! Train your guns upon any point of the enemy's line; attack in force any one of his seemingly ill-defended outposts. What do you find? There is absolute unity of purpose. Reinforcements are rushed from all quarters. Pilate and Herod stand together, and all hell is entrenched about them. Or here is an individual case. A man was subject to all manner of temptations. When he was in New York, or Chicago, or was it in London, or Manchester, or Glasgow? But wherever it was, the devil seemed to have a special grudge against him, and to turn several army corps loose upon him—as the Kaiser did upon General French's "contemptible little army." And he made a strategic retirement. He came to Toronto. "I shall find a shelter there," he said, "and perhaps a weak spot in the enemy's line where I can break through." Have you found it? Ah, no! The fight has been hotter in Toronto than anywhere else. And so it will be, my friend. I tell you the strong man armed keepeth his palace and his goods are in peace. The mobility of his army is marvellous, and there is no hope of outmanoeuvring his flying hosts.

And furthermore, though among these hosts of spiritual foes there is order and discipline, *their campaigns are waged with absolute lawlessness*. The whole confederacy of evil states is in rebellion against the King: it is a war of lawlessness: "Sin is lawlessness." There is no law can bind the devil, as there is no law apparently that can control the Kaiser. No; Germany is not absolutely without precedent for her methods of warfare: she is fighting in the devil's own way. With him women and children are lawful prey. He has no pity upon the wounded or the dying. He respects no one's neutrality. He spares neither universities, churches nor hospitals. He is at war with all that go down to the sea in ships, irrespective of the flag they fly or the cargo they carry. He has no regard for the Red Cross! No; the Cross is the target of his special hate; and his fiery darts are dipped in special poison for all who turn their eyes thereto, or flee for salvation to its protection.

That is the foe we do battle with. Alas, that any ruler of the world should provide in his own person and kingdom so complete an analogy to the merciless warfare waged against all human kind by the devil and his hosts.

III. THE ONLY PANOPLY by which we can withstand the onslaught of such a foe ought now to be a consideration of interest.

Must we withstand him? Can we not come to terms and put an end to strife? Herein is where I am bound to disagree with the doctrines of pacificism. Is it wrong to prepare for war? Does anyone suppose that any lessening of preparation on Britain's part would have changed the Kaiser's heart? If we had stopped building ships, would the Kaiser have put aside his ambition for world-power? I heard a discussion on this subject in the British House of Commons. A member made a speech in which he lamented the growing expenditures on armaments. The Right Hon. Mr. Lloyd George replied for

the Government. He expressed appreciation of the honorable member's noble sentiments and deeply regretted the necessity for such expenditures for such a purpose; but, he said, His Majesty's Government, charged with the responsibility of maintaining the security and inviolability of His Majesty's dominions, dare not agree to any curtailment of expenditure.

Why? Because he knew, and the Government knew, Germany.

The *British Weekly* quotes Mr. Carnegie from the *New York Times* in these words:

"One of the most curious documents issued throughout the war is an interview with Mr. Andrew Carnegie, published in the *New York Times*. Mr. Carnegie expresses the opinion that the German Emperor has been forced into war against his will and judgment by the military aristocracy of his country. Asked what he would do in the event of an invasion, Mr. Carnegie denounced the provision of a naval and military force in America. He would welcome an invading army of Germans. 'I myself should wish to be invited to advance and meet invading forces if they came. I would approach them without any weapons on my person. I would not shoot at them; I would make a speech to them. 'Gentlemen,' I would say, 'here is the chance of your life to win life's chief prize. . . . You have the opportunity to become citizen kings. We are all kings here. Here the least of you can take a rank much higher than that of any general in your army. He can become a sovereign in a republic.' I think they would hurrah for me, not harm me, after they had heard my speech."

I should like to hear that speech, but at a safe distance: and as one of a million men well armed!

You cannot reason with a mad dog. Eloquence is wasted on a tiger from the jungle. The only effective argument is a gun of the largest possible calibre, an army of the maximum striking power.

Oh, we all have failed here. We have argued with the devil: we have made speeches to principalities and powers! Young men, you have parleyed with the wolves of hell, with the devil's dogs of war. You have thought to match the devil with diplomacy! Your only safety is in fighting!

In this moral and spiritual warfare Paul was no pacifist. He did not recommend disarmament. He said, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." There is no other way.

And now let me enlist you for this war. I tell you, you must be trained, and disciplined, and armed, to the highest possible state of military effectiveness. *What is the panoply*, the whole armor? What are its elements? Truth, righteousness, preparation of the gospel of peace, faith, the helmet of salvation, the sword of the spirit, all-prayer. But where are all these elements to be found? I give it you in one word, "Be strong in the Lord, and in the power of His might." As all abstract principles of evil potential become mighty when transformed and transmuted into personality, so do all principles of righteousness, and truth, and faith, become invincible when so transmuted.

We breathed freely when we knew Kitchener had taken charge of the War Office. Now it was no longer British ideals and British honor in solution in the mass, but incarnate in one great personality; and we said, it is Kitchener against the Kaiser now, and we shall see.

That is the principle of salvation. Salvation, in a Person, and He, the Man Christ Jesus. He is thy panoply, O man. Take Christ and He will clothe you with Himself, His righteousness, and truth, and peace, and faith. The strong man armed keepeth his palace and his goods are in peace only until a stronger than he cometh upon him. Satan has beaten everybody but Christ. He is our only hope in this war. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"Nature in her grave nobleness is not less, but more dear now, when I remember that I shall soon bid her good even, to enter into the presence of her Lord and mine. New heavens and a new earth—I cannot sever my human heart from mine own land; and who shall say that those noble countries, casting off all impurity in the fiery trial that awaits them, shall not be our final heaven?

"I love to think that it may be so; I love to think that the Lord, in His humanity, looks tenderly upon the mortal soil on which He sojourned in His wondrous life, and that here, perchance, in these very lands, made holy by His grace and power, our final rest shall be. It may be but a fancy; but it comes upon me with gentle might, like the whispered comfort of an angel. A new earth, wherein dwelleth righteousness—a glorified humanity which, remaining human, is mortal no longer! with the judgment and the condemnation and the wars of the Lord overpast, and the earth and the heavens one fair, broad country, and Himself over all, blessed for ever!"

MRS. OLIPHANT.

VII.

THE WAR AND DIVINE SOVEREIGNTY.

"Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."—John 19: 11.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2: 23-24.

During the past six months we have become accustomed to the use of superlatives in descriptions of the war. With respect to the nations involved, the size of the armies engaged, the number and striking power of the ships, the destructiveness of the modern weapons employed on land; the new factors introduced, such as aircraft and submarines; the lawlessness of the foe, and the consequent obviousness of the moral issues involved; in all these respects the war is said to be "unparalleled" and "unprecedented." But there is a sense in which there can now be no conflict of moral opposites, however extensive the field, however mighty the forces engaged, and however ruthlessly and even lawlessly the war is waged, which is without precedent. Every Naseby, and Trafalgar, and Waterloo, and Gettysburg, was involved in Golgotha. While to the natural view Calvary seems to be local, and to belong to a fixed point of time, regarded in the light of its spiritual significance, and considering the principalities and powers which wrestled for the mastery at "the place of a skull," that typical

death's head germinally involved all the battles of the ages from the dawn of time to the Judgment Day.

There is no interest of human life, no paradox, no problem, no mystery, which is not understandable at the Cross. It is perfectly true that the Cross is the ground of the individual sinner's hope, and the Crucified is the individual believer's Saviour; but the Cross and the Resurrection together, "the Lamb as it has been slain," is the divine answer to universal human need.

The present war, like every other controversy of history, involves a question of authority. That will bear thinking about; but I believe you will find that the further you press your inquiry, the more clear will it appear that a question of authority will always be found to lie somewhere at the root of all human strife, whether individual or national. The Kaiser believes it is his divine right to exercise authority over men, and to extend that authority over other nations than his own. The German army and navy have been prepared to enforce that authority. Belgium, and France, and Russia, and Serbia, and Great Britain, are at war to resist German authority.

Thoughtful persons will soon discover that the matter of the legitimacy of human authority abounds with difficulty. That is why you must be careful, when you buy a piece of property, to see that there is no flaw in the title. Otherwise you may have no authority over that which you have purchased. The maps of the world are changed as the areas of authority of certain governments are enlarged or reduced. And as you ponder this question you will see that there is no consideration of greater importance than the enquiry, What is the ultimate law? Whose is the supreme will? In whom does the ultimate, absolute, sovereign, authority reside?

Upon the correctness of the answer to that question the soundness of all theology, the true interpretation of all history, and the rational explanation of all human experience, depend. That is why, I may freely confess, I am what is called a Calvinist. For fundamental to that system of theology, and to that philosophy of life, is the doctrine of divine sovereignty, which assumes that God is absolute in all realms.

Whoever understands and accepts that truth will not find his faith shaken by the war. He will not discuss the silly question, Is Christianity a failure? For, to him, Christianity is Christ, and Christ is God, and God never fails. He may not be able to see very far; he may, indeed, experience much darkness, but a sovereign King forbids the harboring of despair.

Standing before Pilate, Jesus gave no answer to some of his questions; and Pilate marvelled at His silence, and said, "Speakest Thou not unto me? Knowest Thou not that I have power (or authority) to crucify Thee, and have authority to release Thee?" And then Jesus went to the heart of this whole matter. He told the governor that all human authority was delegated authority, and that he had no authority but that which was given him from above.

And it is no more difficult to find God in this war than in the tragedy of the Cross. This modern paradox is not greater than that of ancient story. You will find in the verses before us *a battle of wills, a conflict of motives, and a difference of achievement*, and in all God is shown to be sovereignly supreme.

I. Here is A CONFLICT OF AUTHORITIES, or a battle of wills. Authority implies power, legal, moral, or physical, power to enforce its decrees. And Pilate claimed to have such authority over Jesus: that his will would determine whether He should be crucified or released. And Jesus admitted his claim. But He told Pilate something of which he had never dreamed,

and which made him only the more uneasy. He said, in effect, that back of the imperial decree which gave him his judicial authority, and back of the Roman state with all that it implied and symbolized, there was a Higher Authority without Whose sanction the highest earthly potentate was powerless.

Moreover, Jesus tacitly acknowledges that, subject to divine sanction, the state is clothed with certain authority; and such acknowledgment was in harmony with His explicit teaching, "Render unto Caesar the things which are Caesar's." Whatever may be said of the personal rights of kings, there is no doubt that the collective human interests represented in the state have a certain divine right of authority over the individual. Jesus did not dispute it.

And I think we may discern in these words a recognition of the authority of the individual will of Pilate. He was not, in relation to the state, a mere automaton. He was permitted certain discretionary powers. Nor was he merely a puppet in relation to the power from above; for in the exercise of his authority Christ recognized that he was morally responsible for his acts: his act was not sinless, though another's was "the greater sin."

Observe, also, *Christ distinguished between the will whose sanction would determine His crucifixion, and the will by which He was "delivered" to be crucified.* In its human instrumentality that will was a composite. There was the collective will of the priestly party, of Caiaphas and Annas, of organized and established religion, of the trained intellectualism of the day. And there was the participation of Judas, by whose treachery Jesus was "delivered" to the chief priests. Of him it is said, "The devil having put into the heart of Judas Iscariot, Simon's son, to betray Him"; and again, an hour or so later, "Satan entered into him."

You have therefore the Satanic will mastering the will of Judas and expressing itself through Judas. The same malign influence is at work upon the chief priests, and through them working his will upon the multitude, and thus bending the will of Pilate, and through him making use of the authority of the state. Thus you see the will of Satan controlling the will of unregenerate human nature,—Judas, the chief priests, the multitude, the false witnesses, and Pilate himself; and so utilizing for his own ends the powers of this world as represented in the authority of Caesar.

On the other hand you have *the federal Head of a new race*, the second Adam. He is the incarnation of righteousness, and goodness, and truth, and of everything to which Satan and his subjects are opposed. And for the present these powers of evil have authority over righteousness, and goodness, and truth! Much more than "civilization" was at stake: the world's redemption was at stake. And all the powers of the world were united against Christ.

Now *put yourself in the position of the disciples of Christ*. They have been thrilled by His gracious words; some have had their eyes opened; others who were lame have been made to walk; not a few tongues who speak His praise, until He came to them were dumb; and some whose flesh is clean as a little child's were loathsome lepers till He touched them; and some had come back from the grave at His call. When Jesus hung upon the Cross, what view had they of God's government of things? Faith must have staggered, and reason, too, at such a sight. Each must have said, "I cannot understand a God who allows evil to triumph over Him, and nail Him to a cross!"

Yet Jesus Himself asserted that all these wills, primarily and chiefly that of Satan, and then of Judas, and the priests, and the multitude, and Pilate; having no sympathy with each

other, opposed to each other in many respects, and opposed to the divine will in every respect, were yet unconsciously working together in concert in subservience to the one only sovereign Authority from above.

Does that throw any light upon our present perplexity? Hundreds of millions of people at war, expressing their wills more or less effectually through ten different governments representing ten different political systems. It is a frightful spectacle, and in it all, righteousness, and goodness, and truth appear crucified afresh. But above all the din of battle I can hear a Voice, in answer to the boasts of the mighty, speaking for Belgium, and for the representatives of righteousness the world over, "Thou couldst have no power at all against me, except it were given thee from above."

As all these wills in conflict with each other, and each working its own pleasure, were yet divinely and sovereignly compelled to co-operate, and bring to pass God's holy will when Jesus cried, "It is finished," and bowed His head and died; so on the bloody fields of Europe to-day, without violation of the freedom of the human will, or cancellation of responsibility, God is sovereignly subjecting all authority to His own, and working out His own designs.

II. But you may see a further paradox here, CONFLICTING MOTIVES WORKING TOWARD THE SAME END.

You have Kaiserism at the Cross. This Man had been offered all the kingdoms of the world, and the glory of them, if He would acknowledge subjection to Satan, and fall down and worship Him. "World-power" and more was Satan's ambition from the beginning. And because this wondrous Man refused to submit to Satanic authority, He is crucified—as Belgium has been for a similar reason. The spirit of the Kaiser is not a new thing under the sun. Napoleon was similarly possessed. And so was Charlemagne,

and the Caesars, and Alexander, and Nebuchadnezzar, and Ahab, and Pharaoh, and Chedorlaomer, and ten thousand others. They came under the spell of that spirit who claims authority over all the kingdoms of the world and the glory of them. The spirit of modern Germany is a very ancient aspirant to universal dominion. The motive of worldly ambition was a very influential factor in bringing Jesus to the Cross, as it now is, in bringing the nations to fields of blood.

Then, too, there was *the motive of covetousness, greed of gain, an immoral commercialism*. Judas said to the chief priests, "What will ye give me?" We read that, "He was a thief, and kept the bag, and bare what was put therein." And that unworthy, that contemptible motive played an important part in the erection of the Cross. And it has something to do with most crucifixions. Ahab's covetous desire for Naboth's vineyard invariably has had some part in the shedding of blood wherever it has flowed.

Somebody says the war was not due primarily to German ambition for world power, politically and governmentally; but that she wanted room for commercial expansion. She cherished no grudge against Belgium, she merely wanted Antwerp for a sea-port to facilitate her overseas commerce. Let it all be granted, what then? It is only a repetition of history. It is Satan entering into Judas, and bidding him ask, "What will ye give me?" There is no doubt that that motive has reddened the fields of Europe as it reddened the hill of Calvary.

But *what motive do you discern beneath the intellectual and religious "culture" of Pharisaism in particular and of Judaism in general?* You must study your gospels to answer that question. Doubtless there was an element of jealousy engendered by His growing popularity, in which they saw their own influence threatened. But there was something deeper than that. Do you remember how the Scribes and Pharisees brought to

Him a woman who had been taken in adultery? They quoted the Mosaic statute governing such cases, and asked if He also approved of her being stoned. And He replied, "He that is without sin among you, let him first cast a stone at her." "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. And Jesus was left alone, and the woman standing in the midst." And that was typical of all His teaching. His sharp arrows pierced their armor of superficial morality. He called them "whited sepulchres," and "serpents," and "vipers"; and their attitude was a revolt against His teachings, and against the life of holiness He lived, and the ministry of tender compassion for the sinful, and weak, and wounded, He exercised. So that you may discern among the motives preparing the way for the Cross, the revolt of the carnal mind against the requirements of the spiritual law.

And a motive closely akin to this may be observed in operation in this war. The boasted German "culture" involves the elimination of the moral element from human thinking. Though it may sound a little like "I told you so," I am bound to confess that I have long believed that German critics of the Bible were not intellectually honest, that their antagonism toward the written word was dictated by motives similar to those which inspired the Pharisees to conspire to crucify the Word Incarnate; they were moved by a moral bias against the principles which Christ exemplified, and which the Bible proclaims. At all events, certain of Germany's intellectual idols have not feared to say that a civilization woven of Christian principles is incompatible with German advancement. Nietzsche's philosophy involved the repudiation of all conventional morality, and the glorification of the carnal mind. He was a voice crying against Christ, and saying, "Let us break His bands asunder, and cast away His cords from us." The famous "scrap of paper" incident was the logical expression of this

mental attitude. The motives consisting in a desire to extend Pharisaic culture and German culture are not unrelated to the native antagonism of the carnal mind toward all moral restrictions.

But *what was the motive of the multitude?* What motive actuates seventy millions of Germans in this war? Surely many must be free from motives of ambition, and greed, and opposition to righteousness, such as I have described. In this ancient tragedy the multitudes were ignorant of the issues involved. Their prejudices were played upon, and their passion inflamed by the hypocritical representations of their leaders. And undoubtedly the rage of the German nation is to be similarly accounted for. Their Kaiser has blinded their minds, lest the light of the knowledge of the facts of the case should shine unto them.

And then *there is Pilate, moved by political motives;* he strives to maintain a position of neutrality. He mildly scolds both sides; and while convinced of the iniquity of the proposal to crucify Christ, while knowing that for envy His enemies had delivered Him up, he lacks both the wisdom and the courage to declare himself. Instead, he orders water, and washes his hands in the waters of neutrality, and declares that he is innocent of the blood of this just Person! And righteousness, and goodness, and truth, Incarnate, hangs there upon a cross, bleeding, dying, crowned with thorns! And President Pilate is neutral!

And the motive and spirit represented in Pilate have their counterparts in this war. I cannot understand such neutrality. Where moral issues are concerned no man or nation can be neutral without suffering a deterioration in moral character for which there can be no material compensation. The sacrifice of moral principle to political expediency by the individual or the nation is the first step in the direction of moral bankruptcy.

How different from all these was the motive of Jesus. He came to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; and, in the accomplishment of this, to give His life a ransom for many.

And Jesus knew that while the motive of hate moved the wills that delivered Him up; and self-interest forbade the political Pilate to take sides with Him and with righteousness; the higher sovereign Authority was moved by a motive compounded of mercy and truth and righteousness and peace. Thus it was Love not Hate which triumphed at the Cross!

For your comfort, I counsel you in these tragic days to read your gospels again, and study well the record of the Cross and Passion of our Lord. Observe the silence of all voices which might have told of the virtue which had flowed from Him of the seamless robe. How one-sided was the evidence! Not one voice was heard on His side. How dark was the day when Jesus died! The world never has been wrapped in such darkness from then until now: nor was such darkness known before. And yet though it was too dark for men to see what was being done, it was not too dark for God to work! They parted His garments among them, and for His vesture they cast lots. They gave Him gall for His meat, and in His thirst they gave Him vinegar to drink. They crucified Him between two thieves, and numbered Him with the transgressors. They refrained from breaking His bones; but they drove a spear into His side, and looked on Him whom they had pierced. His body was surrendered to Joseph; and thus He was with the rich in His death. And all these things were done on the world's darkest day, "that the Scripture might be fulfilled"; and all conflicting motives were sovereignly over-ruled, and God had His way; for darkness and light are both alike to Him.

And the same mighty forces are at work to-day as then. They are differently clothed, and differently named; but in

their essential nature they are the same. Only let us remember that God is not blinded by darkness; He is not daunted by human and Satanic confederacies. And though jealousy is still cruel as the grave, there is a Love which the many waters of all the springs of evil cannot quench.

III. And now we may see WHAT A DIFFERENCE OF ACHIEVEMENT is recorded to the credit of these opposing wills and conflicting motives.

On the one side there was a *treasuring up of wrath* against the day of wrath and revelation of the righteous judgment of God. Not one escaped. Judas went to his own place. The defiant prayer of envy and jealousy, "His blood be on us, and on our children," was terribly answered; and no horror of the present war surpasses the unspeakable sufferings of Jerusalem. Nor did Pilate's neutrality save him for time or for eternity. He did not avoid the danger he feared; but, according to tradition, for other matters was made to answer to his Roman master, and, like Judas, died by his own hand.

And Germany is succeeding only in laying up for herself a store of wrath. The proverb shall be taken up against the Emperor of Germany as against the king of Babylon, "How hath the oppressor ceased! the exactress of gold ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we?

Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High! Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, the son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."

But observe, on the other hand, how the chief Sufferer, by His inestimable sacrifice, *laid up a store of grace for all human kind*. We who have found the Cross the medium of pardon and of peace can understand the paradox, that Jesus was "de-

livered by the determinate counsel and foreknowledge of God," and yet was "taken by wicked hands and crucified and slain." And we know now, that though righteousness appeared that day to be defeated, with the battle of Golgotha, a new day dawned for the world. And I would remind you, as this great war is reminding us all, that the vicarious principle is wrought into the very nature of things, and is the warp and woof of all human history. And the blood which is being so freely poured out in the cause of righteousness in Europe to-day, while it is being shed "by wicked hands," is, notwithstanding, fulfilling "the determinate counsel and foreknowledge of God." And that insures the most gracious results. We had thought that the blood-price of "civilization" had been fully paid; but we were mistaken. And we shall willingly pay the further price as our hearts are assured that the blood of the righteous is not shed in vain. Then we shall sing:

"Whate'er the loss,
Whate'er the cross,
Shall they complain
Of present pain
Who trust in God's hereafter?

"For who that leans on His right arm
Was ever yet forsaken?
What righteous cause can suffer harm
If He its part has taken?
Though wild and loud,
And dark the cloud,
Behind its folds
His hand upholds
The calm sky of to-morrow,"

God had His way on Golgotha, as He will have His way on Europe's fields of blood; and now, as in the ancient time, *He will triumph through the nature of things.* The doctrine, or let me rather say, the fact, of divine sovereignty, is quite

consistent with the human consciousness of volition. God is the author of the nature of things, and He never does violence to the nature of things. He deals with men in harmony with their mental and moral constitution: He deals with them as men; and not as machines. But there is a sense in which His sovereignty consists in the nature of things. Evil is inherently mortal. Like water, it is its nature to run down hill. It falls from the loftiest throne by its own aberration. It is destroyed by its own poison. Judas gravitates "to his own place"; "the son of perdition" goes to his cavern at the end of the day; measureless infamy descends to the welter of "the bottomless pit."

But it is of the nature of righteousness to "exalt" whatever it touches. It dwells in the high places; its native air is in the uplands. From the pit into which envy has cast it, it rises, like Joseph, from servitude to sovereignty. When the Man of Nazareth had been crucified and laid in a grave, His enemies conspired to keep Him there; and, sealing the grave, and setting a watch, they "made it as sure as they could." But He rose again from the grave; God having "loosed the pains of death; because it was not possible that he should be holden of it." And of the principles of truth, and justice, and liberty, which were released by His resurrection, it must be said, it is "not possible" for them to be "holden" by any power of earth or hell.

The conclusion of my whole argument this evening is this: that the constitution of the universe and of everything in it, is so framed that its well-being consists in obedience to the sovereign will of God. That is true of every man and woman here, and it is true of the Empire, and of all the nations of the earth. God will triumph through the nature of things; and everywhere men will reap what they have sown. Our salvation and our peace consist in surrender to the will of God revealed in the crucified and risen Christ. Germany will go to

her own place as Judas did, and all that is best in our civilization will survive the conflict; because it is "not possible" that righteousness should perish. May it be ours to rest in the assurance that,

"Man's weakness, waiting upon God,
It's end can never miss;
For men on earth no work can do
More angel-like than this.

"He always wins who sides with God;
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

"Ill that He blesses is our good,
And unblessed good is ill;
And all is right that seems most wrong
If it be His sweet will."

"The telescope, we know, brings within the sphere of our own vision much that would be undiscoverable by the naked eye; but we must not the less employ our eyes in making use of it, and we must watch and calculate the motions and reason on the appearances of the heavenly bodies, which are visible only through the telescope, with the same care we employ in respect to those seen by the naked eye. And an analogous procedure is requisite if we would derive the intended benefit from the pages of inspiration, which were designed, not to save us the trouble of enquiring and reflecting, but to enable us on some points to inquire and reflect to better purpose; not to supercede the use of our reason, but to supply its deficiencies."

WHATELEY.

VIII.

THE BIBLE AND THE WAR.

"I will shew thee that which is noted in the scripture of truth."
—Daniel 10: 21.

My subject this evening is "The Bible and the War." And my task is to try to clinch the teaching of the seven preceding addresses; for I have already repeatedly affirmed that by the disclosures of the war the truth of the Bible is more firmly established than ever.

In the first address I endeavored to prove that the doctrine of Scripture with respect to the depravity of human nature, and its measureless capacity for evil, finds the strongest possible confirmation on Europe's fields of blood. Following upon that we tried to test the theory of the evolutionary origin and progress of mankind by the moral standards and achievements of German "kultur"; and I hope it was made apparent, at least to some minds, that, however plausible the evolutionary hypothesis may appear as an explanation of physical phenomena, the war shows the theory utterly to have broken down as a law of progress in the realm of morals. And in this connection I sought to prove that the principle of divine intervention, of the miraculous, of the presence of the supernatural in human life, of which the appearance and power of Jesus Christ in history is the supreme and comprehensive example, is the only principle by which the moral and spiritual regeneration of the human race can be effected.

The third address was on "The Virtue of Hatred"; and in that it was observed that the mind is naturally disposed to be tolerant of evil in the abstract; but that the war has disclosed something of the potency of abstract ideas, illustrating the necessity for our learning to hate evil in the germ as well as when full grown. And of this view we found abundant confirmation in the Scripture; notably in Christ's own teaching concerning the spirituality of the law and the divine attitude toward abstract evil.

Growing out of this, in the address on Expiation we observed that that which is noted in the scripture of truth, the necessity of expiation—which is the heart of the doctrine of the atonement—has received general recognition in the light of the revelations of the war. And in the next address on Future Punishment, which was the logical complement of that on Expiation, by a great text which gave us a glimpse of the immeasurable reaches of moral evil, we saw clearly the reasonableness of future retribution; and that that which was noted in the scripture of truth, in the lurid light of Germany's fearful crimes, is instinctively felt to be a necessity of justice.

In the two addresses following, on the personality of Satan, and the sovereignty of God, we found the war strikingly illustrating these plain truths of the Bible; and in the latter of these we saw how conflicting wills and motives are always sovereignly over-ruled and made to accomplish the divine purpose.

I affirm therefore that the Bible is not contradicted by the war; that there is no single truth of scripture, and no single aspect of truth which the war does not illustrate and confirm. I shall try to gather up these confirmations in three or four comprehensive propositions.

I. THE WAR IS SERVING TO REVEAL THE BIBLE'S SUPREMACY OVER ITS CRITICS.

Within the last few years we have read much about the menace of the possible European predominance of the Slav; and we had come to look upon a certain highly cultured nation as the bulwark of European liberties. Now we know where that warning originated: the hands were Esau's hands, but the voice was surely Jacob's. We have heard, too, not a little about the decadence of Britain and the approaching dissolution of the Empire. We now know that our apprehensions were caused by an enemy's diagnosis, who planned to attribute to disease the dissolution he hoped to effect by poison. The war has already brought the British Empire to a moral and political renaissance; it has resulted in a discovery of her moral and material resources; and in a clarified vision of her possible ministry to the welfare of the world.

But parallel to these political revelations, the war has effected unveilings of still more important aspects of truth. You are familiar with the story of Goliath's bullying all Israel's army into a trembling and paralyzing fear of his military prowess. But have you considered the psychology of the Philistine's bluff? In it you will find a principle which accounts for much of the success which great criminals have achieved in their undertakings; a principle, also, which is legitimately employed in successful advertising. It is, that that which is most boldly and frequently asserted, is most readily and generally believed. The best sellers of certain commodities do not always owe their popularity to any superior intrinsic merit; but to the fact that people have been told a hundred thousand times that they are superior. And the story has been told so often that it has gradually gained acceptance as being true. It was thus Goliath threw his spell over Israel: he asserted his superiority so boldly and frequently, and with such contempt for all others, that the men of Israel at last accepted his own estimate of his powers: "And the Philistine drew near morning and evening, and presented himself forty days."

I recall an instance in a certain western Ontario town of the criminal use of this principle. A gentleman of fine address arrived in town at the head of a company of surveyors. They were surveying a new railroad. The engineers found it necessary to bring the road into the city through the best residential district. It happened to cross the corner of many a fine lot; and in some cases the stakes were driven on either side of a fine mansion. The owners of the property were among the most representative people of the city; people, please to observe, who could not be trifled with! A careful observer might have wondered why the surveys were so often changed; but he never would have guessed that a prominent lawyer, and banker, and business man, had whispered to the railway promoter, each in the most confidential way, that it would be worth a great deal to him if he could conveniently turn his survey in another direction, and leave his property undisturbed. And the work went merrily on. The promoter spent money freely, or, to be strictly correct, he freely incurred financial obligations to the townsfolks. The newspapers vied with each other in lauding the new enterprise which was to be such a boon to the city. The business and professional men of the town honored the promoter at luncheons and banquets. A prominent banker gave a garden party in his honor to which all the leading social lights of the city were invited. And they all went. Among them was a certain young lady. When she was introduced to the great man there was a noticeable lack of warmth in their greetings. Within an hour the promoter was in the cells. He had been identified as one of the cleverest criminals of the day. His whole railway scheme was a gigantic bluff. The next day nobody wanted to see his or her name mentioned as having been "among those present" at that garden party. It never was possible to ascertain exactly to what extent he had swindled the city; for the men who had paid their good money to the swindler were ashamed of their folly and kept it largely

to themselves. But the promoter went to the penitentiary for seven years.

In the realm of religion, the bogey of German Biblical "scholarship" is the most gigantic bluff which has defied the armies of the living God since Goliath's day. And Israel has feared before it. The major part of the army of Israel has fallen under its spell. A few have critically examined it, and have been unafraid. Others have critically observed, and though armed with sword and shield, have feared to trust their own judgment, and thus have fallen under the spell of the giant's bold and contemptuous challenge. But the majority, unknowing, have been filled with fear, and have refused to go forth to the battle.

But the war has disillusioned us. We know now that Israel has been afraid chiefly of an helmet of brass and a loud voice. A "scholarship" which has subscribed to such flagrant immoralities and injustices as Germany has been guilty of, henceforth, will speak with little authority on matters requiring such refinement of spirit as is essential to right judgments of spiritual values. The time is not far distant when Biblical Scholarship in particular, and Christian Opinion in general, will be ashamed to have it known that they were "among those present" at the German garden party. The war will have accomplished much if it fully discloses the Jesuitical working of the German mind, its arrogant assumption of superiority, and its contempt for contrary opinion in all realms of human thought.

I think it is not too much to say that God has arisen to plead His own cause. He is vindicating His own word, and putting its enemies to shame. The German giant whose contemptuous boastings of "assured results" filled Israel with alarm, has been answered in an unexpected way; and it will henceforth for many a year be the reverse of popular to determine our judgments of the word of the Lord by the standards

of Philistia. This is a great day for the Bible; and I predict with confidence that one of the "assured results" of the war will be seen to be the vindication of the Bible in the face of all its foes.

II. My next proposition is this: THE WAR IS REVEALING THE AGREEMENT OF THE BIBLE WITH THE ARBITER OF HUMAN DESTINY.

I tried to make it clear to you last Sunday evening, that when all has been said that can be said about the human causes of the war; when responsibility for its outbreak has been duly apportioned, so far as our fallible judgment can apportion it; when the turpitude involved in that responsibility has been justly estimated and acknowledged; there still remains an element of inevitability which the statesmen of Europe recognize though it cannot be defined. And students of ethics, of which true lovers of the Bible are the most expert, must watch the working of these elements in Europe's seething cauldron, as a chemist analyzes a compound in his laboratory. And the enlightened observer will be constrained to say, "The laws which I see in operation there, are the laws which are revealed in this Book: the will which is the predominant element there, is the will which is revealed as sovereign here: thus the Scripture is being fulfilled."

You will ask, Do I mean that in the war explicit predictions of Scripture are being fulfilled? I answer, that I have no doubt that such is the case: and that we might know it to be the case if we fully understood all that is written, and the far-reaching effects of the events of the day. But of this I am certain, that in a larger and more comprehensive sense, the Scripture is being fulfilled. For the Scripture is but a name for the revealed will of the supreme and sovereign Arbiter of human destiny. And when the moral principles of this Book are put to the proof, and found to be true, the Book is as truly honored, and its words are as really fulfilled, as when

any specific prediction comes to pass. In human experience, whether in individual instances, or on a large scale such as the war provides, you may observe moral principles in action and reaction; and in this particular instance the world is afforded a most spectacular demonstration of the outworking of the moral formulæ of this Book. For this is a text-book on moral chemistry. It tells how individual and national character must be compounded in order to endure in the face of certain disintegrating influences from which nothing human can escape. The war is showing us how some things crumble away; and how some things, contrary to all human theory, endure; how the vainglorious and proud are abased, and the humble are exalted; how righteousness exalteth and sin becomes a reproach. And it is not according to Darwin, or Spencer, or Nietzsche, but according to Moses, and Daniel, and Paul. And while the devout soul observes the inexorable operation of these moral laws, he becomes conscious of a spiritual Presence saying, "I will shew thee that which is noted in the scripture of truth."

I can well believe that many a prophecy is being literally fulfilled. One cannot but wonder at the change of British European policy. It has long been a cardinal principle of our foreign policy that neither Russia nor any other power was to be permitted to possess Constantinople. It has been a kind of British Monroe doctrine to which the Turk has long owed his immunity from punishment. Now the world has been informed that Britain is in full accord with Russia's ambition in this direction. Is there another part of the agreement as yet unannounced? Are we to witness the British occupation of Palestine, the British flag flying in Jerusalem, to be followed by the repatriation of the long-exiled race to whom it was given in perpetuity by solemn covenant in a very ancient day? And what power is smashing its way through the Dardanelles to Constantinople? Is it British, or French, or are the mighty

engines of war only the instruments of that irresistible Will which uttered itself in this word, "And they shall fall by the edge of the sword, and shall be led away captives into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"? And will the spade of the archaeologist, so long forbidden or restricted in that holy land, at last be set free to work? And in that day what confirmations of the written word will be found beneath the accumulations of the centuries? Whether this be so or not, of this I am sure, in the remaking of the map of the world we shall see the working of the will of Him who hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. And when the map is completed we shall hear our divine Monitor saying, "I will shew thee that which is noted in the scripture of truth."

III. And we shall learn at last, more perfectly than we yet have learned, and the war will teach us, THAT THE BIBLE IS THE TIMELESS WORD OF THE ETERNAL.

With the destruction of Germany's physical power many a modern conception of life will be dissolved. I venture to believe that thousands of books which were in vogue a year or so ago will never be read after the war. The war will revolutionize the world's thinking. Many views of a year ago will be found too absurd to print, or, being in print, too ridiculous to read. Books on the war will be no longer read. I saw a list of fifty books on the war advertised only last night at less than half price. But the Bible will not go out of print. No one has been foolish enough to propose that soldiers be supplied with books summarizing the alleged "assured results" of the Higher Criticism, for their guidance in reading the Book of books on the field of battle. But millions of copies of the Book itself have been supplied the soldiers in the trenches; and still

it is proving fresher and sweeter than a letter from home. Can you tell me why this war, which has turned the world upside down; which has poured confusion upon all human planning; which has obsoleted many a witty invention; which has neutralized our philosophies, and has revolutionized most modern conceptions of life; should find the Bible absolutely unsurprised, and the one and only book whose message is relevant to the "unprecedented" situation? There is only one answer, It is the timeless word of The Eternal.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

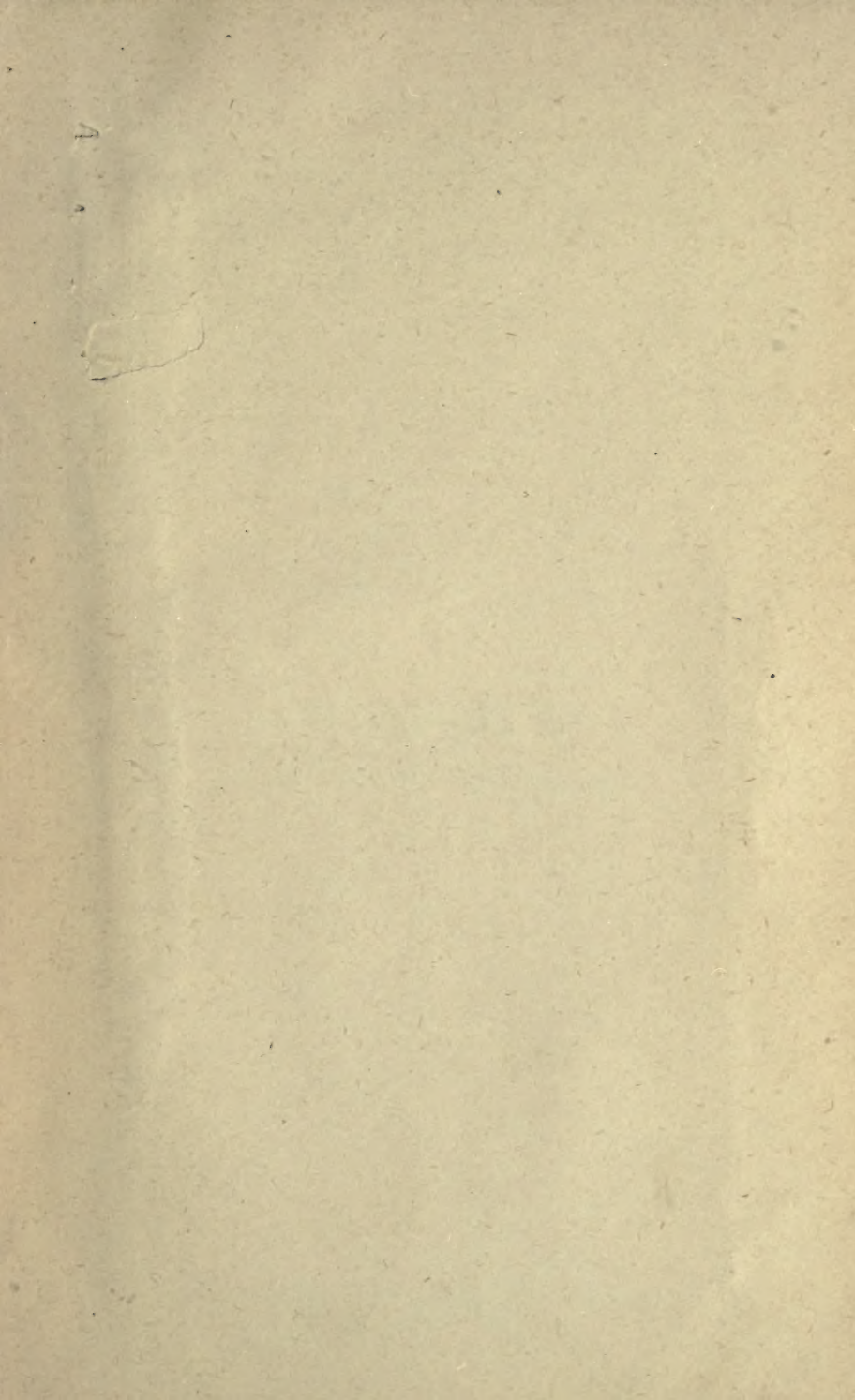
After all that men have said and written against it, it is still the one Book which is worth reading at such a time as this. And it is all because it enshrines the Person of the universal Man, who is also the universal King. On Him the Christian statesman will rely, and to His word of counsel he will look for guidance in the gravest crises in the experience of the state. And, like Joshua, the Christian commander on land and sea will listen for this word's assurance of the presence in the battle of the Captain of the Lord's hosts. The soldier will read it in the trenches, and the sailor who must battle on the sea. And the Book will speak to them as no other could of home and friends and of all sweet influences which make life rich and beautiful. Even as I speak to you some of our own boys will perhaps be reading it in far-off France or Belgium; and as the shell of the ocean shore seems to echo the murmur of the wave, so this Book will speak to them as the echo of all sweet music and of all holy voices which have ever spoken to them of their Father in heaven. And the wounded will breathe his fervent "Amen" when it is softly read to him, and pillow his head on its promises, and find them hospitable as his mother's breast. And the dying will listen to its sweet assurance of pardon through the Saviour's blood, and resur-

rection by His life. And as the mariner, when the storm rages, and the night is unrelieved by a single star, keeps his eye upon the gleam from the lighthouse on the far-off shore, and at last drops anchor in the quiet haven of his desire, so the departing spirit will follow this shining light, and find it shining more and more unto the perfect day. And in the house of mourning, whose threshold will never more be crossed by the feet of some brave spirits who have died in faith, the widow and the orphan, the mother, and the maiden lover, will find its precious promises magnified by their tears, and their sorrows solaced by its consolations.

And in the sphere of human activity, this Book will be restored to its place. And men will return from their speculations to the life of faith, and from their philosophical vagaries to the verities of revelation. And the army of the Lord will go forth to battle armed with the weapon tried and true; and where human pride would fain have ruled, this Sceptre of Truth shall prevail. And thus, may we hope, that even the land of Luther shall learn afresh to love the word of God; and other lands shall hear as never before, the wondrous story of redeeming love. And when the fulness of time is come; when the appointed hour of the King's coronation shall strike, and He of whom the whole Book speaks, whose death and resurrection and coming again it proclaims, when He shall be manifested, and shall come to be glorified in His saints, and to be admired in all them that believe, we shall see in His coming, as now we see in the preparation for His coming, only that which is noted in the scripture of truth.

"Almighty Lord, the sun shall fail,
The moon forget her nightly tale,
The deepest silence hush on high,
The radiant chorus of the sky;

"But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy word shall shine in cloudless day,
When heaven and earth have passed away."



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